A SELECTION OF AUTHENTIC *QUDSÎ* (SACRED) *HADÎTH*S

WITH

*AN-NAWAWÎ'S FORTY HADÎTH*S

مختارات من
صحيح الأحاديث القدسية
مع الأربعين النووية

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Dar Al-Manarah
For Translation, Publishing & Distribution

Contents

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A Selection of Authentic *Qudsî* (Sacred) ***Hadîth*s**

Translated by:
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بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

Foreword

Praise be to Allah, and peace and blessings be upon the Messenger of Allah, as well as upon his household, Companions, and advocates.

This is a book of "Authentic Sacred *Hadîths*," and it contains what I have proven to be of the authentic sacred *hadîths*. I have mentioned these *hadîths* in this booklet without any chains of transmitters or comment-aries, finding it sufficient to just attribute each *hadîth* to a few of its transmitters. I only hope that Allah, the Exalted in Might and the Ever-Majestic, would accept this effort and reward me for it. I also wish that all Muslims, be they common or specialists, would benefit from this authenticated (selection of) what the Prophet (PBUH) related from his Lord, Blessed and Glorified be He. This is what scholars call "*qudsî hadîths*," with reference to one of the Names of Allah, Blessed and Glorified be He, namely, "Al-Quddûs" (the Sacred)[1].

It is quite important to highlight the fact that the *qudsî hadîth* is different from the Honorable *Qur'ân* in the following points:[2]

1. The *Qur'ân* was brought down by Jibrîl (Gabriel), peace be upon him, whereas the sacred *hadîths* could be brought down through Jibrîl, by means of aspiration, or by any other means.

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[1] It can also be translated as "the Holy". (Translator)

[2] In this context, our reader should beware that the Prophetic *hadîth* or "*hadîth nabawî*" refers to any of the Prophet Muhammad's sayings, deeds, and approvals, etc., as an item of what is known as his *Sunnah*. (Translator).

2. The entire text of the *Qur'ân* (has reached us) through a continuous chain of transmitters (i.e., it is *mutawâtir*), while the sacred *hadîth* does not have this merit.
3. The *Qur'ân* can never be afflicted with any mistake, yet any of the narrators of a sacred *hadîth* might get sidetracked and thus narrate it incorrectly.
4. The *Qur'ân* can be recited in prayer, but this is not permissible as regards the sacred *hadîths*.
5. The *Qur'ân* is divided into chapters (*suwar*), verses (*âyât*), parts (*ajzâ'*), and sub-parts (*ahzâb*), whereas this is not the case with the sacred *hadîths*.
6. The reward specified for recitation of the *Qur'ân* is certain and well-established, however the sacred *hadîth* doesnot enjoy this advantage.
7. The *Qur'ân* is an everlasting miracle steadfast throughout times and eras
8. Whoever denies the *Qur'ân* becomes a disbeliever, unlike a person who denies a sacred *hadîth*, thinking, for instance, that it is of a weak chain of transmitters.
9. It is permissible to narrate a sacred *hadîth* through its meaning, yet it is not permissible to "recite" the *Qur'ân* through its meaning.

There are other differences in this regard.

And, may the peace and blessings of Allah be upon our Prophet Muhammad, and upon his household and Companions.

كَيْفيةُ كتابَةِ الحسناتِ والسَّيِّئاتِ وَرَحْمَةُ الله عزَّ وجلَّ في ذَلكَ

١- عـــن أبي هريرة - رضي الله عنه - أن رسولَ الله ﷺ قال: "قال الله عـــز وجل: إذا تَحدَّث عبدي بأن يعملَ حسنةً فأنا أكتبها لَه حسنة ما لم يَعْمَلْ، فإذا عملها فأنا أكْتُبها بعَشْر أمثالها، وإذا تحدَّث بأن يعمل ســيئةً فأنـــا أغفِرُها لَه ما لم يعملْها، فإذا عَمِلها فأنا أكتبها لَه بمِثْلها" وقـــال رسول الله ﷺ: "قالتْ الملائكةُ: ربِّ هذا عبدك يريد أن يعمل سيئةً - وهو أبصر به - فقال: ارْقُبوه فإن عملها فاكتبوها لَه بمثلها، وإن تركها فاكتبوها لَه حسنةً، إنما تركها من جرّاي". (مسلم)

Recording good and bad deeds

1. Abû Hurayrah, may Allah be satisfied with him, narrated that the Messenger of Allah (PBUH) said, "Allah, the Exalted in Might and the Ever-Majestic, said, 'If My servant thinks of doing (i.e., intends to do) a good deed and does not do it, I record it for him as a good deed unless he does it; and if he does it, I record it for him as ten times the like thereof. And if he thinks of doing (i.e., intends to do) a bad deed and does not do it, I forgive it for him unless he does it; and if he does it, I record it as one bad deed.'" The Messenger of Allah (PBUH) said, "The angels (would) say, 'O Lord, this servant of Yours wants to do a bad deed,' while He knows best about him. He (would) say, 'Watch him. If he does it, then record it as the like of it; and if he refrains from it, then record it as one good deed. Indeed! He will have refrained from it for fearing Me.'" (Muslim)

قَــوْلُ الله تعالـــى:

﴿وإنْ تُبْدُوا مَا فِي أَنفُسِكُمْ أو تُخْفُوهُ يُحاسِبْكُمْ بِهِ الله﴾

٢- عـــن ابـــن عباس - رضي الله عنه - قال لما نزلت هذه الآية: ﴿وإن تُبدُوا مَا فِي أَنفُسِكُمْ أو تُخفُوهُ يُحَاسِبْكم بِهِ الله﴾ قال: دخل قلوبهم مـــنها شـــيء لم يدخل قلوبهم من شيء فقال النبي ﷺ: "قُولوا سَمِعْنا وأطعْـــنا وسلمنا". قال: فألقى الله الإيمان في قلوبهم فأنزل الله تعالى: ﴿لا يُكَلِّفُ الله نفساً إلا وُسْعَهَا لَهَا ما كَسَبَتْ وَعَلَيها ما اكْتَسَبَتْ رَبَّنَا لا تُؤَاخِذْنـــا إن نَّســـينَا أوْ أَخْطَأنَا﴾ قال: قد فعلتُ ﴿ربَّنَا ولاَ تحمل علينا إصـــراً كمـــا حملته على الذين من قبلنا﴾ قال: قد فعلتُ ﴿واغفِر لنا وارْحَمْنا أنتَ مولانا﴾.{البقرة ٢٨٦} (قال: قد فعلتُ). (مسلم)

Allah says, "*... whether you disclose what is in your ownselves or conceal it, Allah will call you to account...*"[1]

2. Ibn `Abbâs, may Allah be satisfied with him, narrated, "When (Allah) revealed '*...whether you disclose what is in your ownselves or conceal it, Allah will call you to account for it...*" they (the Muslims) felt something concerning it as never happened concerning any (other) thing. Thereupon, the Prophet (PBUH) said, 'Say, 'We have hear, and we obey and submit (to Allah's Will)'.' Then Allah cast faith into their hearts and revealed, '*Allah burdens not a person beyond his scope. He gets reward for that*

[1] *Qur'ân*: 2: 284.

(good) which he has earned, and he is punished for that (evil) which he has earned. 'Our Lord! Punish us not if we forget or fall into error…' He (Allah) said, 'I will not.' '*… Our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians)…'* He said, 'I will not.' '*… Our Lord! Put not on us a burden greater than we have strength to bear…'* He said, 'I will not.' '*… Pardon us and grant us Forgiveness. Have mercy on us. You are our Mawlâ (Patron, Supporter and Protector, etc.)…'*[2] He said, 'I will.'" (Muslim)

النَّـــارُ لِمَنْ فَسَــدَتْ نِيَّتُــهُ

٣- عــن أبي هريرة – رضي الله عنه – قال: سمعت رسول الله ﷺ يقــول: "إن أوَّل الناس يُقضى يوم القيامة عليه رَجُلٌ اسْتُشْهِد فأتي به فَعَــرَّفه نعمـــه فعــرفها قال: فما عملت فيها ؟ قال: قَاتلتُ فيك حتى اسْتُشهدتُ قال: كَذَبْتَ، ولكنك قاتلت لأن يُقَال: جريٌ، فقد قيل، ثم أُمِرَ بـــه فَسُحِب على وَجْهه حتى أُلْقِي في النَّار، ورجل تعَلَّم العلم وعلَّمه وقَـــرَأَ القرآن فأُتي به فعرَّفه نِعمهُ فعرفها قال: فما عملت فيها ؟ قال: تعلَّمتُ العِلْمَ وعلَّمتُه، وقرأتُ فيك القرآن، قال: كَذَبْتَ، ولكنَّك تعلمت العلمَ ليقال: عالم وقَرَأْتَ القرآن ليقال: هو قارئ، فقد قيل، ثم أمر به فسُحبَ على وجْهِهِ حتى أُلقِيَ في النَّار، ورجلٌ وَسَّع الله عليه وأعطاه مـــن أصـــناف المال كلِّه فأتي به فعرفه نعمه فعرفها قال: فما عملت

[2] *Qur'ân*: 2: 286.

فيها ؟ قال: ما تركت من سبيل تُحِب أن ينفق فيها إلا أنفقت فيها لك، قال: كَذَبْتَ، ولكنَّك فعلت ليقال: هو جوادٌ، فقد قيل، ثم أمر به فسحب على وجهه ثم أُلْقِيَ في النَّار". (مسلم والنَّسائي)

Those who have bad intentions will enter Hell-fire

3. Abû Hurayrah, may Allah be satisfied with him, narrated, "I heard the Messenger of Allah (PBUH) say, 'The first people who will be judged on the Day of Resurrection will be (three). (The first one will be) a man who died a martyr. He will be called and (Allah) will show him the bounties He bestowed upon him (in worldly life). He will recognize them and then He (Allah) will ask him, 'How did you act concerning them?' He will say, 'I fought in Your Cause until I died a martyr.' He (Allah) will say, 'You have lied. You fought so that it might be said you were a brave man; and such was said of you.' Then it will be ordered that he be dragged on his face and thrown into Hell-fire. (The second one will be) a man who acquired knowledge, taught it (to others), and studied the *Qur'ân*. He will be called and (Allah) will show him the bounties He bestowed upon him. He will recognize them and then He will ask him, 'How did you act concerning them?' He will say, 'I acquired knowledge and taught it (to others) and recited the *Qur'ân* for You.' He (Allah) will say, 'You have lied. You acquired knowledge so that you might be called a knowledgeable man and you read the *Qur'ân* so that you might be called a reciter, and such was said

of you.' Then it will be ordered that he be dragged on his face and thrown into Hell-fire. (The third of the three people will be) a man whom Allah granted all kinds of wealth and property. He will be called and (Allah) will show him the bounties He bestowed upon him. He will recognize them and then He will ask him, 'How did you act concerning them?' He will say, 'I left no way in which You like property to be spent without doing so for You.' He (Allah) will say, 'You have lied. You did all that so that it might be said you were a generous man, and such was said of you.' Then it will be ordered that he be dragged on his face and thrown into Hell-fire.'" (Muslim and An-Nasâ'î)

خَطَـرُ الشِّـرْك

٤- عـن أبـي هريرة - رضي الله عنه - قال: قال رسول الله ﷺ: "قال الله تبارك وتعالى: أنا أغنى الشُّركاءِ عن الشِّرك، من عَمِل عملاً أشرك فيه معي غيري تركتُهُ وشِركه". (مسلم)

The danger of polytheism

4. Abû Hurayrah, may Allah be satisfied with him, narrated, "The Messenger of Allah (PBUH) said, 'Allah, Blessed and Glorified be He, said, 'I am the One Who is not in need of any partner. If anyone carries out an action in which he associates with Me someone else, I will leave him with what he has associated with Me.'"[1] (Muslim)

[1] It means that any action that is done out of ostentation is unacceptable and thus no reward will be given for it. (Translator)

٥- عــن محمود بن لبيد - رضي الله عنه - أن رسول الله ﷺ قال: "إنَّ أخْــوَفَ مــا أخَــافُ علــيْكُم الشِّرك الأصغر" قالوا: وما الشِّركُ الأصــغرُ يــا رسول الله ؟ قال: "الرِّيَاءُ، يقول الله عز وجل لهم يوم القيامة - إذا جزي النَّاسُ بأعمالهم -: اذْهَبُوا إلى الذين كُنْتُم تُراءُون في الدنيا فانْظُروا هلْ تَجِدُون عندهم جزاء". (أحمد)

5. Mahmûd Ibn Labîd, may Allah be satisfied with him, narrated that the Messenger of Allah (PBUH) said, 'The thing of which I fear most that it should afflict you is minor polytheism.' They (the listeners) said, 'What is minor polytheism, O Messenger of Allah?' He said, 'Ostentation.'[1] Allah, the Exalted in Might and the Ever-Majestic, will say to those (who adopt such a form of polytheism) on the Day of Resurrection, when He will be rewarding people for their deeds, 'Go to those to whom you used to show yourselves and look if they have any reward (for you).'" (Ahmad)

طَلَــبُ الكَافِــرِ الفِــداءَ بِما في الأرْضِ

٦- عن أنس بن مالك - رضي الله عنه - عن النبي ﷺ قال: "يقول الله تعــالى لأهْــوَنِ أهــل الــنار عذاباً يوم القيامة: لو أنَّ لك ما في الأرْضِ مــن شيءٍ أكُنْتَ تفتدي به ؟ فيقول: نعم. فيقول: أردت منْك

[1] The Arabic word *riyâ'* can also be used to refer to such words as "double-dealing," "duplicity," and the like. (Translator)

أهـــونَ مِنْ هذا وأنت في صُلْب آدم: أن لا تشركْ بِي شَيئاً فأبيتَ إلا أنْ تُشْرِكَ بِي". (البُخاريُّ ومسلم)

The disbeliever asks to be ransomed with whatever is in the earth

6. Anas Ibn Mâlik, may Allah be satisfied with him, narrated that the Prophet (PBUH) said, "Almighty Allah will say to the person who will receive the slightest punishment in Hell-fire on the Day of Resurrection, 'If you had whatever is in the earth, would you ransom yourself with it?' He will say, 'Yes.' Then He will say, 'I asked you for (things) lesser than this when you were still in Adam's loins; that is, to associate nothing with me, but you insisted on associating others with Me.'"

(Al-Bukhârî and Muslim)

فضـــل التوحيـــد

٧- عن أبي ذر - رضي الله عنه - قال: قال رسول اللَّه ﷺ: "يقول الله عـــز وجـــل: من جاء بالحسَنَة فلَهُ عَشْرُ أمْثالها وأزيدُ، ومن جَاءَ بالسَّيِّئة فَجَزَاؤه سيئة مِثْلها أو أغْفِرُ، ومن تقرَّب مني شبراً تقربت منه ذراعـــاً، ومـــن تقرَّب مني ذراعاً تقربت منه باعاً، ومن أتاني يمشي أتيـــته هـــرولة، ومن لقيني بقراب الأرض خَطيئَةً لا يُشْرِكُ بي شيئاً لقيته بمثلها مغفرة". (مسلم وأحمد وابن ماجه)

The virtue of monotheism[1]

7. Abû Dharr, may Allah be satisfied with him, narrated, "The Messenger of Allah (PBUH) said, 'Allah, the Exalted in Might and the Ever-Majestic, says, 'Whoever brings a good deed will have ten times the like thereof to his credit and I (may) increase (that), and whoever brings an evil deed will have only the recompense of the like thereof and I (may) forgive (it). Whoever draws near to Me a hand's span, I draw near to him an arm's length; whoever draws near to Me an arm's length, I draw near to him a fathom's length; and whoever comes to Me walking, I go to him with haste. And, whoever meets Me with sins as great as the earth yet associating nothing with Me, I meet him with forgiveness as great as it (i.e., the earth).'"

(Muslim, Ahmad, and Ibn Mâjah)

إخْــراجُ أهْــلِ التوحيــدِ من النَّــارِ

٨- عــن أبي سعيد الخدري - رضي الله عنه - عن النبي ﷺ قال: "يدخل أهلُ الجنةِ الجنةَ وأهْلُ النَّارِ النارَ، ثم يقول الله تعالى: أخرجوا مــن كــان في قلبه مثقال حبة من خردل من إيمان، فيخرجون منها قــد اســودوا فيلقون في نهر الحيا - أو الحياة - فينبُتون كما تنبت

[1] Literally, the Arabic word "*tawhîd*" is to refer to the "action" of adopting or declaring "*wahdâniyyah*," usually translated as "monotheism," or "Oneness of Allah" yet *tawhîd* may sometimes be translated as just "monotheism," especially when it is used to refer directly to *tawhîd* as a creed as in the title in question. (Translator)

الحـــبةُ فـــي جانـــب السَّـــيل، ألـــم تر أنها تخرج صفراءَ مُلتوية ؟".
(البُخاريُّ ومسلم)

Taking those who adopt monotheism out of Hell-fire

8. Abû Sa`îd Al-Khudrî, may Allah be satisfied with him, narrated that the Prophet (PBUH) said, "The inhabitants of Paradise will enter it and the inhabitants of Hell-fire will enter it, then Almighty Allah will say, 'Take out (of Hell-fire) whoever had in his heart (in worldly life) faith equal to the weight of a mustard seed.' So, they will go out of it and they will have become black then. After that they will be thrown into a river called "Life," and they will rise as a seed rises at the side of a torrent. Do you not see that it goes out then yellow and twisting[1]?"

(Al-Bukhârî and Muslim)

حَديثُ البطَاقَة وفَضـــلُ لا إله إلا الله

٩- عـــن عـــبد الله بن عمرو بن العاص – رضـي الله عنهما – قال: قـــال رســـول اللّه ﷺ: "إن الله سَيُخَلِّص رجُلاً من أمَّتي على رءوس الخلائق يوم القيامة، فَيَنْشُرُ عليه تسعةً وتسعين سجلاً، كلُّ سجلٍّ مثلَ مـــدِّ البَصر، ثم يقول: أتُنْكِرُ من هذا شيئاً؟ أظَلَمَكَ كتبتي الحافظون؟ فـــيقول: لا يا رب. فيقول: أفلك عُذْرٌ؟ فيقول: لا يا رب. فيقول: بلى

[1] i.e., they go out of Hell-fire happy with faces as bright as a seed when it rises at the side of a torrent. (Translator)

إن لــك عندنا حسنةً فإنه لا ظُلْم عليك اليوم فتخرجُ بِطاقةٌ فيها: أشهدُ أن لا إلــه إلا الله، وأشْــهَدُ أن محمــداً عبدُه ورسوله فيقول: احضر وَزْنَــك. فيقول: يا ربِّ ما هذه البطاقةُ مع هذه السجلات ؟ فقال: إنك لا تُظْلَــم، قال: فتوضع السجلاتُ في كفة، والبطاقَةُ في كفة فطاشت السجلات وثقلت البطاقة، فلا يثقل مع اسم الله شيءٌ".

(الترمذي وابن ماجه وأحمد)

The virtue of "There is no god but Allah"

9. `Abdullâh Ibn `Amr Ibnul-`Âs, may Allah be satisfied with him, narrated, "The Messenger of Allah (PBUH) said, 'Allah will select a man from my *Ummah* before creatures on the Day of Resurrection, and He will display to him ninety-nine records each of which will be as (long and wide as) the sight can reach. Then He will say, 'Do you deny anything from this? Were My guardian scribes unjust to you?' He will say, 'No, O my Lord.' Allah will say, 'Do you have any excuse?' He will say, 'No, O my Lord.' Allah will say, 'Yes you have, for there is a good deed for you with Us, and on this Day you will not suffer from any injustice.' Then a card containing, 'I testify that there is no god but Allah, and I testify that Muhammad is His servant and Messenger,' will appear. Then Allah will say, 'Witness your scales.' He will say, 'O my Lord, what is this card (supposed to do) with these records?' Allah will say, 'No injustice will be done to you'.' He (the Prophet) continued, 'Then the records will be put on a scale and the card

on the other scale, and the records will become light and the card heavy, as nothing is heavy (when compared) with the Name of Allah.'"

(At-Tirmidhî, Ahmad, and Ibn Mâjah)

سِعَـــةُ رَحْمَـــةِ الله عَـــزَّ وَجَـــلَّ

١٠- عـــن أبي هريرة - رضي الله عنه - عن النبي ﷺ قال: "قال الله عزَّ وجل: سَبَقَتْ رَحْمَتِي غَضَبِي". (مسلم)

Allah's Mercy

10. Abû Hurayrah, may Allah be satisfied with him, narrated that the Prophet (PBUH) said, "Allah, the Exalted in Might and the Ever-Majestic, said, 'My Mercy has surpassed My Anger.'" (Muslim)

تَحْذِيـــرُ المُقَنِّطِينَ مِنْ رَحْمَـــةِ اللَّه

١١- عن أبي سعيد الخدري - رضي الله عنه - عن النبي ﷺ قال: "كـــان في بني إسرائيل رجلٌ قتل تسعةً وتسعينَ إنْساناً ثم خرج يسأل فـــأتى راهباً فسأله فقال لَه: هل من توبة ؟ قال: لا فقتله، فجعل يسأل فقال له رجل: ائت قرية كذا وكذا فَأَدْرَكَهُ الموتُ فَنَاءَ بصدره نحوها، فاختصـــمت فيه ملائكة الرَّحْمَةِ وملائكةُ العَذَابِ، فأوحى الله إلى هذه أن تقَربـــي وأوحى الله إلى هذه أن تباعدي، وقال: قيسوا. فوجد إلى هذه أقرب بشبر فَغُفِرَ له". (البخاري ومسلم)

Warning those who despair of Allah's Mercy

11. Abû Sa`îd Al-Khudrî, may Allah be satisfied with him, narrated that the Prophet (PBUH) said, "Among the Children of Israel there was a man who killed ninety-nine persons. After that he went out to ask (whether he had any chance of repentance). Thus, he met a monk and said to him, 'Is there any (chance) for me to show repentance?' He answered in the negative so he killed him. He kept on inquiring and a man said to him, 'Go to such and such a village.' But he died, with his chest toward it. A dispute arose between the angels of mercy and the angels of punishment concerning him. Thereupon Allah ordered (the land) on one side to become nearer and (the land) on the other side to go farther. Then He said (to the angels), 'Measure (the distance between them).' (They) found that it was nearer to this land (of repentance) a hand's span, so he was forgiven." (Al-Bukhârî and Muslim)

فَضْــلَ الخَــوْف مِــنَ الله

١٢- عــن أبــي هريرة - رضي الله عنه - أن رسول الله ﷺ قال: "قال رجلٌ لم يعمل خيراً قط: إذا مات فحرِّقوه وإذروا نِصفَه في البر ونِصفَهُ في البحر، فوالله لئن قدرَ الله عليه ليعذِّبنَه عذاباً لا يعذِّبه أحداً من العالمين، فأمر الله البحرَ فجمع ما فيه وأمر البرَّ فجمع ما فيه، ثم قال: لم فعلتَ ؟ قال: من خشيتك وأنت أعلمُ، فَغَفَرَ له".

(البُخاريُّ ومسلم والنَّسائي)

The virtue of fearing Allah

12. Abû Hurayrah, may Allah be satisfied with him, narrated that the Messenger of Allah (PBUH) said, "A man, who had not done any good deed, said (to his family) that if he died they should burn his (body) then throw one half of his (ashes) in the earth and the other half in the sea; for, (he said), if Allah captured him, He would surely punish him with a torment such as He had not inflicted on anyone among the worlds (i.e., mankind and jinns). Allah ordered the sea to gather what had been (thrown) in it and the earth to gather what had been (thrown) in it, then He said, 'Why did you do (that)?' He said, 'Out of fearing You, and You (already) know (that).' So, He forgave him."

(Al-Bukhârî, Muslim, and An-Nasâ'î)

فَضْـــلُ الذِّكْــرِ والتَّقَــرُّبِ إلى الله بصالحِ الأعْمَـــالِ

١٣- عـــن أبي هريرة - رضي الله عنه - قال: قال رسول الله ﷺ: "يقـــول الله تعـــالى: أنـــا عند ظن عبدي بي وأنا معه إذا ذكرني فإن ذكرنـــي في نفسه ذكرتُهُ في نفسي، وإن ذكرني في ملاءٍ ذكرتُهُ في مـــلاءٍ خير منهم، وإن تقرَّب إليَّ شبراً تقربتُ إليه ذراعاً، وإن تقرَّب إليَّ ذراعاً تقربت إليه باعاً، وإن أتاني يمشي أتيته هَرْوَلَةً".

(البخاري ومسلم والترمذي وابن ماجه)

Remembering Allah and drawing near to Him

13. Abû Hurayrah, may Allah be satisfied with him, narrated, "The Messenger of Allah (PBUH) said, 'Almighty Allah says, 'I am as My servant thinks I am,[1] and I am with him when he remembers Me. If he remembers Me to himself, I remember him to Myself; and if he remembers Me in a gathering, I remember him in a gathering better than it. If he draws near to Me a hand's span, I draw near to him an arm's length; if he draws near to Me an arm's length, I draw near to him a fathom's length; and if he comes to Me walking, I go to him with haste.'"

(Al-Bukhârî, Muslim, At-Tirmidhî, and Ibn Mâjah)

١٤- عـن معقل بن يسار - رضي الله عنه - قال: قال رسول الله ﷺ: "يقـول ربُّكـم تبارك وتعالى: يا بنَ آدمَ تَفَرَّغْ لعبادتي أملأ قلبَك غـنىً، وأمـلأ يديك رزقاً، يا بن آدم لا تباعد مني فأمْلأ قَلْبَك فقْراً، وأملأ يديك شُغْلاً". (الحاكم)

14. Ma`qil Ibn Yasâr, may Allah be satisfied with him, narrated, "The Messenger of Allah (PBUH) said, 'Your Lord, Blessed and Glorified be He, says, 'O son of Adam, devote yourself to worshiping Me and I shall fill your heart with contentment and your hands with provision. O son of Adam, do not go away from Me, for, (if you do), I shall fill your heart with

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[1] According to a version of Ahmad: "...If he expects good then he will receive good, and if he expects evil then he will receive evil..."

poverty (and neediness) and your hands with occupation[1].'" (Al-Hâkim)

فَضْــلُ الذِّكْــرِ وَمُجَالسَــةِ الصَّالحيــنَ

١٥- عــن أبي هريرة - رضي الله عنه - قال: قال رسول الله ﷺ: "إن لله ملائكــة يطوفون في الطُرق يلتمسون أهْلَ الذِّكر، فإذا وجدوا قوماً يذكرون الله تنادوا: هلموا إلى حاجتكم" قال: "فيحفونهم بأجنحتهم إلــى السماء الدنيا" قال: "فيسألهم ربهم عز وجل - وهو أعلم منهم - مــا يَقُــولُ عــبادي ؟" قال: "تقول: يُسَبِّحونك ويُكَبِّرُونك ويحمدونك ويُمَجِّدُونــك" قــال: "فيقول: هل رَأَوْني ؟" قال: "يقولون: لا والله ما رأوك" قال: "فيقول: كيف لو رأوني ؟" قال: "يقولون: لو رأوك كانوا أشــد لك عبادةً، وأشد لك تمجيداً، وأكثر لك تسبيحاً" قال: "يقول: فما يسألوني ؟" قال: "يقولون: يسألونك الجنَّة" قال: "يقول: وهل رأوها ؟" قــال: "يقولون: لا والله يا رب ما رَأوها" قال: "فيقول: كيف لو أنهم رأوها ؟" قال: "يقولون: لو أنهم رأوها كانوا أشدَّ عليها حرصاً، وأشدَّ لها طلباً، وأعظم فيها رغبةً، قال: فمم يَتَعوَّذُون ؟" قال: "يقولون: من الــنار" قــال: "يقول: وهل رَأَوْها" قال: "فيقولون: لا والله يا رب ما رأوهــا، يقول: فكيف لو رأوها ؟" قال: "يقولون: لو رأوها كانوا أشد منها فراراً وأشدَّ لها مخافة" قال: "يقول: فأشْهِدُكم أني قد غَفَرتُ لهم"

[1] i.e., I shall make you busy doing things that will not satisfy you. (Translator)

قــال: "يقول ملَكٌ من الملائكة: فيهم فلانٌ ليس منهم إنما جاء لحاجة،
قال: هم الجلساء لا يشقى جَليسُهم". (البخاري)

Remembering Allah and accompanying the righteous

15. Abû Hurayrah, may Allah be satisfied with him, narrated, "The Messenger of Allah (PBUH) said, 'Allah has angels who wander in the paths (of people) searching for those who remember Allah. When they find some people remembering Allah, they call upon one another (saying), 'Come to (fulfill) your need!' Then they surround them with their wings up to the nearest heaven (i.e., the first heaven). Then their Lord, the Exalted in Might and the Ever-Majestic, asks them, although He knows best, 'What are My servants saying?' The angels say, 'They are declaring Your Glory, saying that You are the Greatest, praising You, and glorifying You.' He says, 'Have they ever seen Me?' They say, 'No, by Allah! They have never seen You.' He says, 'So, what if they were to see Me?' The angels say, 'Had they seen You, they would have been more enthusiastic in worshiping You, more fervent in glorifying You, and more dedicated to declaring Your Glory.' He then says, 'What are they asking Me for?' They say, 'They are asking You for Paradise.' He says, 'Have they ever seen it?' They say, 'No, by Allah, O our Lord, they have never seen it.' He says, 'So, what if they were to see it?' The angels say, 'Had they seen it, they would have shown more keenness to (be

admitted to) it, more eagerness to seek it, and more yearning for it.' Then Allah says, 'And from what are they seeking refuge?' The angels say, 'From Hell-fire.' Allah says, 'Have they ever seen it?' They say, 'No, by Allah, O our Lord, they have never seen it.' Allah says, 'What if they were to see it?' They say, 'Had they seen it, they would have fled from it more eagerly and feared it (much) more.' Thereupon Allah says, 'Therefore I call you to witness that I have forgiven them.' One of the angels then says, 'Among them there is so and so who is not one of them, as he has come for some (other) purpose.' Allah says, 'They are such persons with whom whoever sits is not to be miserable.'" (Al-Bukhârî)

الحَــثُّ عَلَى دَوَامِ التَّوْبَــةِ والاسْتِغْفَــارِ

١٦- عن أبي هريرة - رضي الله عنه - قال: سمعت رسول الله ﷺ قــال: "إن عــبداً أصـــاب ذنباً - وربما قال: أذنب ذنباً - فقال: ربِّ أذنبـــتُ ذنباً - وربما قَال: أصبت - فاغفر فقال ربُّه: أعَلِمَ عَبْدي أنَّ لَـــه رباً يَغْفِرُ الذنب ويأخذ به ؟ غفرتُ لعبدي - ثم مَكَثَ ما شاء الله، ثـــم أصاب ذنْباً أو أذنب ذنباً - فقال: رب أذنبتُ - أو أصبتُ - آخر فاغْفِــرْه. فقال: أعلم عبدي أن لَه ربّاً يغفر الذنب ويأخذ به ؟ غفرت لعبدي. ثم مكث ما شاء الله ثم أذنب ذنباً - وربما قال: أصاب ذنباً - فقـــال: ربِّ أصبت - أو أذنبت - آخر فاغفره لي. فقال: أعَلِم عبدي

أن لَه رباً يَغْفِرُ الذنب ويأخذ به ؟ غفرت لعبدي ثلاثاً فليعمل ما شاء".

(البُخاريُّ ومسلم)

Showing repentance and asking for forgiveness

16. Abû Hurayrah, may Allah be satisfied with him, narrated, "I heard the Messenger of Allah (PBUH) saying, 'A servant of Allah committed a sin then said, 'O my Lord, I have committed a sin, so (please) forgive (me).' His Lord said, 'Is My servant aware that he has a Lord Who forgives sins and punishes for them? I have forgiven My servant.' Then he remained (without sins) as long as Allah wished then committed a sin and said, 'O my Lord, I have committed another (sin), so (please) forgive it.' His (Lord) said, 'Is My servant aware that he has a Lord Who forgives sins and punishes for them? I have forgiven My servant.' Then he remained (without sins) as long as Allah wished then committed a sin and said, 'O my Lord, I have committed another (sin), so (please) forgive it for me.' His (Lord) said, 'Is My servant aware that he has a Lord Who forgives sins and punishes for them? I have forgiven My servant,' (repeating it) three times, 'so let him do as he likes.'"

(Al-Bukhârî and Muslim)

١٧- عن أبي سعيد الخدري - رضي الله عنه - قال: سمعت رسول الله ﷺ قال: "إنَّ إبليسَ قال لربه: بعزتك وجلالِك لا أبْرَحُ أغوي بني

آدم مـــا دامت الأرْواحُ فيهم، فقال الله، فبعزتي وجلالي لا أبْرَحُ أغْفر لهم ما استغفروني". (أحمد)

17. Abû Sa`îd Al-Khudrî, may Allah be satisfied with him, narrated, "I heard the Messenger of Allah (PBUH) saying, 'Iblîs (Satan) said to his Lord, 'By Your Might and Your Majesty, I will keep seducing Your servants as long as (their) souls are in their (bodies).' Allah said, 'By My Might and My Majesty, I will keep forgiving them as long as they ask Me for forgiveness.'" (Ahmad)

مَـــنْ أَحَـــبَ لِقَــاءَ اللَّهِ أَحَـــبَ اللَّهُ لِقَــاءَهُ

١٨- عـــن أبـــي هريرة - رضي الله عنه - أن رسول الله ﷺ قال: "قـــال الله: إذَا أحــبَ عـــبدي لقائـــي أحببـــتُ لقاءَهُ، وإذَا كَره لقائي كرهتُ لقاءَهُ". (البُخاريُّ)

Allah loves to meet whoever loves to meet Him

18. Abû Hurayrah, may Allah be satisfied with him, narrated that the Messenger of Allah (PBUH) said, "Allah said, 'If My servant loves to meet Me, I love to meet him; and if he hates to meet Me, I hate to meet him.'" (Al-Bukhârî)

عَلاَمَـــةُ حُـــبُ اللَّهِ لِلْعَبْـــد

١٩- عن أبي هريرة - رضي الله عنه - قال : قال رسول الله ﷺ: "إن الله إذا أحـــب عبداً دعا جبريل فقال: إني أحب فلاناً فأحبه". قال: "فيحـــبه جبريل، ثم ينادي في السماء فيقول: إن الله يحب فلاناً فأحبوه فيحبه أهل السماء" قال: "ثم يوضع له القبول في الأرض، وإذا أبغض عـــبداً دعـــا جبريل فيقول: إني أبغض فلاناً فأبغضه" قال: "فيبغضه جـــبريل ثم ينادي في أهل السماء إن الله يبغض فلاناً فأبغضوه" قال: "فيبغضونه ثم توضع له البغضاء في الأرض". (مسلم)

The sign of Allah's love for His servant

19. Abû Hurayrah, may Allah be satisfied with him, narrated, "The Messenger of Allah (PBUH) said, 'When Allah loves a servant, he calls upon Jibrîl (Gabriel) and says, 'I love so and so, so love him.' Hence Jibrîl loves him. Then he announces (it) in the heavens, saying, 'Allah loves so and so, so love him.' Hence the inhabitants of the heavens love him, then he is doomed to be (loved and thus) approved of in the earth. And when He detests a servant, He calls upon Jibrîl and says, 'I detest so and so, so detest him.' Hence Jibrîl detests him. Then he announces (it) in the heavens, saying, 'Allah detests so and so, so detest him.' Hence the inhabi-tants of the heavens detest him, then he is doomed to be detested in the earth.'" (Muslim)

الحــثُّ على الــوُدِّ والتَّراحُــم بَيْنَ المُسْلِميــن

٢٠- عــن أبي هريرة - رضي الله عنه - قال: قال رسول الله ﷺ: "إن الله عز وجل يقول يومَ القيامة: يا بن آدمَ مَرِضتُ فلم تَعُدْني قال: يا رب كيف أعُودُكَ ؟ وأنت ربُّ العالمين. قال: أما عَلِمْتَ أن عبدي فلانـــاً مرضَ فلم تَعُدْهُ. أما عَلِمت أنك لو عُدْتَهُ لوجدتني عنده ؟ يا بن آدم اســتطعمتُك فلم تطعِمْني. قال: يا رب وكيف أطْعِمُك وأنتَ ربُّ العالميــن ؟ قال: أما علمت أنه استَطْعَمَك عبدي فلانٌ فلم تُطْعِمْهُ، أما عَلِمْــتَ أنك لو أطْعَمْتَه لَوَجَدْتَ ذلكَ عنْدي ؟ يا بن آدم اسْتَسْقَيْتُك فلم تَسْقِني. قال: يا ربّ كيف أسْقِيك وأنت ربُّ العالمين ؟ قال: استسقاك عبدي فلانٌ فلم تَسْقِه أما لو سَقَيْتَهُ وجدت ذلك عندي". (مسلم)

The Muslims' love for and mercy toward one another

20. Abû Hurayrah, may Allah be satisfied with him, narrated, “The Messenger of Allah (PBUH) said, ‘Allah, the Exalted in Might and the Ever-Majestic, will say on the Day of Resurrection, ‘O son of Adam, I was ill and you did not visit me.’ He will say, ‘O my Lord, how would I visit You when You are the Lord of the worlds?’ Allah will say, ‘Did you not know that My servant so and so had fallen ill and you did not visit him? Did you not know that if you had visited him you would have found Me with him? O son of Adam, I asked you for food but you did not give Me any.’ The man will say, ‘O My Lord, how would I feed You when You are the Lord of the

worlds?' Allah will say, 'Did you not know that My servant so and so asked you for food but you did not feed him? Did you not know that if you had fed him you would have found (a reward for) that with Me? O son of Adam, I asked you to give Me (water) to drink but you did not give Me any.' The man will say, 'O My Lord, how would I give You (water) to drink when You are the Lord of the worlds?' Allah will say, 'My servant so and so asked you to give him (water) to drink but you did not give him any. Did you not know that if you had given him (water) to drink you would have found (a reward for) that with Me?'"

(Muslim)

فَضْــلُ شَهَــادَةِ الجيــرَان الأَقْــرَبينَ وثنَائِهــمْ

٢١- عــن أنس - رضي الله عنه - أن النبي ﷺ قال: "ما من مسلم يَموتُ فيشهدُ له أربعةُ أهلِ أبياتٍ من جيرانه الأدنين إلا قال: قد قَبِلْتُ عِلْمَكُم فيه وغفرتُ لَه ما لا تَعْلَمون". (أحمد)

The testimony of a Muslim's neighbors to his advantage

21. Anas, may Allah be satisfied with him, narrated that the Prophet (PBUH) said, "No Muslim dies, having four of the households from among his nearest neighbors testify (to his righteousness), but He (Allah) says, 'I have accepted what you know (of good) about him, and I have forgiven for him what you do not know (of evil)'" (Ahmad)

سَتْــرُ الله علَى المؤمِــنِ في الدُّنْيَــا والآخِــرةِ

٢٢- عــن صفوان بن محرز المازني ، قال : بينما أنا أمشي مع بن عمــر - رضـــي الله عنهما - آخذ بيده إذا عرض رجل فقال: كيف ســمعت رســول الله ﷺ في النجوى ؟ فقال: سمعت رسول الله ﷺ يقول: "إن الله يدني المؤمن فيضع عليه كَنَفَهُ ويستُره، فيقول: أتعرفُ ذنب كذا أتعرف ذنب كذا ؟ فيقول: نعم أي ربِّ حتى إذا قَرَّره بذنوبه ورأى في نفسه أنه هلك قالَ: سترتُها عليك في الدنيا وأنا أغفرُها لكَ الــيوم، فيُعطى كتاب حسناته، وأما الكافر والمنافقون فيقولُ الأشهادُ: هؤلاء الذين كذبوا على ربهم ألا لعنة الله على الظالمين".

(البُخاريُّ ومسلم)

Allah shelters the believer in this word and the next

22. Safwân Ibn Muhriz Al-Mâzinî narrated, "While I was walking with Ibn `Umar, may Allah be satisfied with him, and holding his hand, a man came and said, 'What did you hear the Messenger of Allah (PBUH) saying regarding *an-najwâ* (private talk)?' He said, 'I heard the Messenger of Allah (PBUH) saying, 'Allah will bring the believer close to Him (on the Day of Resurrection) and put him in His shelter, cover him (away from the others), and say, 'Do you know such and such a sin and such and such a sin?' He will reply (to each question, saying), 'Yes, O my Lord.' When Allah makes him confess (all) his sins, and he thus believes that he deserves chastise-

ment, He will say, 'I kept them secret from people in worldly life, and I forgive them for you today.' Then he will be given his record of good deeds. As for the disbelievers and hypocrites, witnesses will say, 'Those are the ones who lied to their Lord. Damned be the wrongdoers.'" (Al-Bukhârî and Muslim)

فَضْــلُ المؤْمِنيــنَ

٢٣- عن أبي هريرة - رضي الله عنه - عن النبي ﷺ قال: "قال الله عز وجلّ: إن المؤمنَ عندي بمنزلة كل خير يحمدني وأنا أنزعُ نفْسَه من بين جَنْبَيْهِ". (أحمد)

The superiority of the believers

23. Abû Hurayrah, may Allah be satisfied with him, narrated that the Prophet (PBUH) said, "Allah, the Exalted in Might and the Ever-Majestic, said, 'The believer, in My sight, is (as valuable) as all goodness. He praises Me (though) I take away his soul from between his two sides.'" (Ahmad)

فَضْــلُ مَنْ أَنْظَــرَ مُعْسِــراً وتَجــاوزَ عَنْــهُ

٢٤- عن حذيفة - رضي الله عنه - قال: قال رسول الله ﷺ: "تَلَقَّت الملائكــةُ روح رجل ممن كانَ قَبْلُكم فقالوا: أعَمِلْتَ من الخير شيئاً ؟ قــال: لا، قــالوا تَذَكَّــرْ. قــالَ: كنــتُ أداين الناسَ فآمرُ فتياني أن يُــنْظِروا المُعْسِــرَ ويــتجوزُوا عَن المُوسرِ قال: قال الله عزَّ وجلَّ: تجوَّزُوا عنهُ". (البخاري ومسلم)

Respiting and overlooking an insolvent person

24. H̲udhayfah, may Allah be satisfied with him, narrated, "The Messenger of Allah (PBUH) said, 'The angels received the soul of a man from among those who were before you, and they said, 'Have you ever done any good deed?' He answered in the negative and they said, 'Remember!' He said, 'I would advance (money) to people yet I would order my boys to respite the insolent and overlook the well-off.' Allah, the Exalted in Might and the Ever-Majestic, said, 'Overlook him.'" (Al-Bukhârî and Muslim)

فَضْـلُ الحُـبِّ فِـي الله

٢٥- عـن أبـي هريرة - رضي الله عنه - أن رسول الله ﷺ قال: "إن الله يقـول يَومَ القيامة أيْن المتحابُّونَ بجلالي اليومَ أظِلُّهم في ظلي يومَ لا ظِلَّ إلا ظِلِّي". (مسلم)

The virtue of loving for the sake of Allah

25. Abû Hurayrah, may Allah be satisfied with him, narrated that the Messenger of Allah (PBUH) said, "Allah will say on the Day of Resurrection, 'Where are those who love one another for My Majesty? Today I shelter them in My Shade on the Day when there is no shade but Mine.'" (Muslim)

٢٦- عن أبي مسلم الخولاني عن معاذ ابن جبل - رضي الله عنه - قـال: سمعت رسول الله ﷺ يحكي عن ربه يقول: "المتحابون في الله

علـــى مـــنابر مـــن نـــور في ظِل العرش يوم لا ظل إلا ظله" قال: فخرجـــت حـــتى لقيت عبادة بن الصامت فذكرت لَه حديث معاذ بن جـــبل فقـــال: سمعت رسول الله ﷺ يحكي عن ربه عز وجل يقول: "حقـــت مَحَبَّتي للمتحابين فيَّ، وحقَّت محبتي للمتزاورين فيَّ، وحقَّت مَحَبَّتـــي للمتزاورين فيَّ، والمتحابون في الله على منابر من نور في ظل العرش يوم لا ظل إلا ظله". (أحمد)

26. Abû Muslim Al-Khawlânî said that Mu`âdh Ibn Jabal, may Allah be satisfied with him, narrated, "I heard the Messenger of Allah (PBUH) relating (words) from his Lord, saying, 'Those who love one another for the sake of Allah will be on stands of light in the shade of the Throne on the Day when there will be no shade but His.'" He (Abû Muslim) said, "I went out and met `Ubâdah Ibnu<u>s</u>-<u>S</u>âmit and mentioned to him the *<u>h</u>adîth* (I had heard) from Mu`âdh Ibn Jabal. He said, 'I heard the Messenger of Allah (PBUH) relating (words) from his Lord, the Exalted in Might and the Ever-Majestic,, Who says, 'It is certain that I love those who love one another for My sake, it is certain that I love those who spend on one another for My sake, and it is certain that I love those who visit one another for My sake. And, those who love one another for the sake of Allah will be on stands of light in the shade of the Throne on the Day when there will be no shade but His.'"

(A<u>h</u>mad)

٢٧- عن معاذ بن جبل - رضي الله عنه - قال: سمعت رسول الله ﷺ يقول: "قال الله عز وجل: المتحابُّون في جَلالي لهم مَنَابرُ من نورٍ يَغْبِطُهُمُ النبيُّون والشهداءُ". (الترمذي)

27. Mu`âdh Ibn Jabal, may Allah be satisfied with him, narrated, "I heard the Messenger of Allah (PBUH) saying, 'Allah, the Exalted in Might and the Ever-Majestic, said, 'Those who love one another for the sake of My Majesty will have stands of light (and) Prophets and martyrs will rejoice at their (position).'" (At-Tirmidhî)

حُفَّتِ الجنَّةُ بِالمَكَارِهِ وَحُفَّتِ النَّارُ بِالشَّهَوَاتِ

٢٨- عن أبي هريرة - رضي الله عنه - أن رسول الله ﷺ قال: "لما خلق الله الجنة قال لجبريل: اذهب فانظر إليها. فذهب فنظر إليها ثم جاء فقال: أي ربِّ وعزتكَ لا يسمعُ بها أحدٌ إلا دخلها، ثم حفَّها بالمكاره ثم قال: يا جبريلُ اذهب فانظر إليها، فذهبَ فنظرَ إليها ثم جاء، فقال: أي ربِّ وعزتك لقد خشيتُ أن لا يدخلها أحدٌ، قال: فلما خلق الله النار قال: يا جبريل اذهب فانظر إليها، فذهب فنظر إليها ثم جاء، فقال: أي ربِّ وعزتك لا يسمع بها أحدٌ فيدخلها، فحفَّها بالشهوات ثم قال: يا جبريل اذهب فانظر إليها فذهب فنظر إليها ثم جاء فقال: أي ربِّ وعزتكَ لقد خشيتُ أن لا يبقى أحدٌ إلا دخلها".

(أبو داود والترمذي والنَّسائي وأحمد)

Paradise is surrounded by hardships and Hell-fire by desires

28. Abû Hurayrah, may Allah be satisfied with him, narrated that the Messenger of Allah (PBUH) said, "When Allah created Paradise, He said to Jibrîl (Gabriel), 'Go and look at it.' He went and looked at it then came back and said, 'O my Lord, by Your Might, no one hears of it without (wishing) to enter it.' Then He sur-rounded it with hardships and said, 'O Jibrîl, go and look at it (again).' He went and looked at it then came back and said, 'O my Lord, by Your Might, I am afraid that no one will enter it.' And when Allah created Hell-fire, He said to Jibrîl, 'Go and look at it.' He went and looked at it then came back and said, 'O my Lord, by Your Might, no one hears of it without (wishing) not to enter it.' Allah surrounded it with desires then said, 'O Jibrîl, go and look at it (again).' He went and looked at it then came back and said, 'O my Lord, by Your Might, I am afraid that no one will be exempted from entering it.'"

(Abû Dâwûd, At-Tirmidhî, An-Nasâ'î, and Ahmad)

بيَانُ بَعْضِ ما أعَدَّهُ الله لعبادِه الصَّالحِينَ

٢٩- عن أبي هريرة - رضي الله عنه - عن رسول الله ﷺ قال: "قال الله تبارك وتعالى: أعددتُ لعبادي الصالحين ما لا عينٌ رأت ولا أذنٌ سمعت ولا خطر على قلب بشر". (البُخاريُّ ومسلم)

Some of what Allah has prepared for His righteous servants

29. Abû Hurayrah, may Allah be satisfied with him, narrated that the Messenger of Allah (PBUH) said, "Allah, Blessed and Glorified be He, said, 'I have prepared for My righteous servants what no eye has ever seen, what no ear has ever heard, and what no human mind has ever envisaged.'"

(Al-Bukhârî and Muslim)

رضْـــوَانُ الله عَلَى أهْــلِ الجنَّـــةِ

٣٠- عن أبي سعيد الخدري - رضي الله عنه - قال: قال رسول الله ﷺ: "إن الله يقــول لأهــل الجنة: يا أهل الجنة، فيقولون: لبَّيك ربنا وســعديك والخير في يديك، فيقول: هل رضيتم ؟ فيقولون: وما لنا لا نرضــى يـــا رب، وقد أعطيتنا ما لم تعط أحداً من خلقك، فيقول: ألا أعطيكم أفضل من ذلك؟ فيقولون: يا رب وأي شيء أفضل من ذلك؟ فيقول: أحلُّ عليكم رضواني فلا أسْخَطُ عليكم بَعَدهُ أَبداً".

(البُخاريُّ ومسلم)

Allah's satisfaction with the inhabitants of Paradise

30. Abû Sa`îd Al-Khudrî, may Allah be satisfied with him, narrated, "The Messenger of Allah (PBUH) said, 'Allah will say to the inhabitants of Paradise, 'O inhabitants of Paradise!' They will say, 'Here we are, O our Lord, always at You service. We obey Your

commands and goodness is in Your Hands.' He will then say, 'Are you satisfied?' They will say, 'Why should we not be satisfied, O our Lord, while You have granted us what You have not granted any of Your creatures?' He will then say, 'Shall I grant you (something) better than this?' They will say, 'What could be better than this?' Allah will say, 'To bestow My Satisfaction on you (so much) that I shall never be angry with you after that.'"

(Al-Bukhârî and Muslim)

٣١- عـــن جابـــر - رضي الله عنه - قال: قال رسول الله ﷺ: "إذا دخـــلَ أهل الجنة الجنةَ قال الله جلّ وعَلا: أتشتهون شيئاً ؟ قالوا: ربنا وما فوق ما أعطيتنا ؟ فيقول: بل رِضاي أكبر". (ابن حبان)

31. Jâbir, may Allah be satisfied with him, narrated, "The Messenger of Allah (PBUH) said, 'When the inhabitants of Paradise enter it, Allah, Glorified and Exalted be He, will say, 'Do you desire anything?' They will say, 'O our Lord, what could be greater than what You have granted us?' He will then say, '(Surely) there is: My Satisfaction is greater.'" (Ibn Hibbân)

آخِــرُ أهْــلِ الجنَّــةِ دُخُــولاً الجنَّــة

٣٢- عـــن عـــبد الله - رضـــي الله عنه - قال: قال النبي ﷺ: "إني لأعلـــمُ آخـــرَ أهل النار خروجاً منها وآخرَ أهلِ الجنة دُخولاً: رجلٌ يخـــرج من النار حبواً فيقول الله: اذهب فادخل الجنة فيأتيها، فيخيلُ

إلـــيه أنهـــا مَلأى، فيرجع فيقول: يا ربِّ وجدتُها مَلأى فيقول: اذهب فـــادخل الجـــنة فيأتيها، فيخيَل إليه أنها ملأى فيرجع فيقول: يا ربِّ وجدتُهـــا ملأى، فيقول: اذهب فادخل الجنة فإن لك مثل الدنيا وعشرةَ أمـــثالها - أو إن لك مثل عشرة أمثالِ الدُّنيا - فيقول: تسخر مني أو تضـــحك منـــي وأنت الملك". فلقد رأيتُ رسول الله ﷺ ضحك حتى بدت نواجذه، وكان يقال: ذلك أدنى أهل الجنَّةِ منزلةً".

(البُخاريُّ ومسلم)

The last person who will enter Paradise

32. `Abdullâh, may Allah be satisfied with him, narrated that the Prophet (PBUH) said, "I certainly know the last person from among the inhabitants of Hell-fire who will leave it and (he is) the last person from among the inhabitants of Paradise who will enter it. (He is) a man who will come out of Hell-fire crawling, and Allah will say (to him), 'Go and enter Paradise.' He will go to it, and he will imagine that it is full, so he will go back and say, 'O my Lord, I have found it full.' Allah will say, 'Go and enter Paradise.' He will go to it, and he will imagine that it is full, so he will go back and say, 'O my Lord, I have found it full.' Allah will say, 'Go and enter Paradise, for you will have what equals the world ten times.' He will say, 'Do you mock at me though You are the King?'" (Then the narrator said,) "I definitely saw the Messenger of Allah (PBUH) smiling until his molars were visible. And, it was said, 'That (man) will be of

the humblest position among the inhabitants of Paradise." (Al-Bukhârî and Muslim)

٣٣- عـن ابـن مسعود - رضي الله عنه - أن رسول الله ﷺ قال: "آخرُ من يدخل الجنة رجلٌ فهو يمشي مرةً، ويكبُو مرةً، وتسفعه النارُ مـرةً، فإذا ما جاوزها التفت إليها، فقال: تبارك الذي نجاني منك لقد أعطانـي الله شـيئاً ما أعطاه أحداً من الأولين والآخرين. فترفعُ لَه شجرةٌ فيقول: أي ربِّ أدْنِني من هذه الشجرة فلأستظل بظلها وأشرب مـن مائها، فيقول الله عز وجل: يا بن آدم لعلِّي إن أعطيتُكها سألتني غـيرها فـيقول: لا يا ربِّ ويعاهده أن لا يسأله غيرها وربه يعذُرُه، لأنه يرى ما لا صبر لَه عليه، فيدنيه منها فيستظل بظلها ويشرَبُ من مائها، ثم تُرفع له شجرةٌ هي أحسن من الأولى فيقول: أي ربِّ أدنني من هذه لأشرب من مائها وأستظل بظلها لا أسألك غيرها، فيقول: يا بـن آدم ألـم تعاهدني أن لا تسألني غيرها ؟ فيقول: لعلي إن أدنَيْتُك مـنها تسـألني غيرها فيعاهده أن لا يسأله غيرها وربه يعذره، لأنه يـرى مـا لا صبر لَه عليه، فيدنيه منها فيستظل بظلها ويشرَبُ من مائهـا، ثـم تُرفع لَه شجرةٌ عند باب الجنَّة هي أحسن من الأوليين، فـيقول: أي ربِّ ؟ أدْنني من هذه لأستظل بظلها وأشرب من مائها لا أسألك غيرها وربه يعذره، لأنه يرى ما لا صبر له عليه فيدنيه منها، فـإذا أدنـاه منها فيسمع أصوات أهل الجنة فيقول: أي ربِّ أدْخلنيها، فيقول: يا بن آدم ما يَصْريني منك ؟ أيرضيك أن أعطيك الدنيا ومِثْلَهَا

معهـــا ؟ قال: يا ربِّ أتستهزئ مني وأنت رَبُّ العالمين". فضحك ابن مســـعود فقـــال: ألا تسألوني مم أضحك ؟ فقالوا: مم تضحك ؟ قال: هكـــذا ضحك رسول الله ﷺ فقالوا: ممن تضحك يا رسول الله ؟ قال: "من ضحك رب العالمين حين قال: أتستهزئ مني وأنتَ ربُّ العالمين فيقول: إني لا أستهزئ منك ولكن على ما أشاء قادر".(مسلم)

33. Ibn Mas`ûd, may Allah be satisfied with him, narrated that the Messenger of Allah (PBUH) said, "The last person who will enter Paradise will be a man who will walk for some time, slip for some time, and Hell-fire will catch him for some other time. When he surpasses it, he will turn toward it and say, 'Blessed is the One Who has saved me from you! Indeed, Allah has given me what He has not given any one of those of old or those of later times!' Then a tree will be raised for him and he will then say, 'O my Lord, let me approach this tree so that I can shade myself under its shade and drink from its water.' Allah, the Exalted in Might and the Ever-Majestic, will say, 'O son Adam, perhaps you will ask Me for something else if I grant you this.' He will say, 'No, my Lord,' and he will promise Him that he will not ask Him for anything else and his Lord will excuse him because he will be seeing things before which he will lose patience. Then Allah will let him approach it and he will shade himself under its shade and drink from its water. Then another tree, which is better than the first one, will be raised for him. He will say, 'O my Lord, let me approach this

tree so that I can drink from its water and shade myself under its shade, and I will not ask You for anything else.' Allah will say, 'O son of Adam, have you not promised Me that you would not ask Me for anything else?' Then Allah will say, 'Perhaps you will ask Me for something else if I grant you this.' He will promise Him that he will not ask Him for anything else and his Lord will excuse him because he will be seeing things before which he will lose patience. Then He will let him approach it and he will shade himself under its shade and drink from its water. Then another tree, which is better than the first two, will be raised for him at the gate of Paradise. He will say, 'O my Lord, let me approach this tree so that I can drink from its water and shade myself under its shade, and I will not ask You for anything else.' His Lord will excuse him because he will be seeing things before which he will lose patience. Then He will let him approach it where he will hear the sounds of the inhabitants of Paradise and then say, 'O my Lord, let me enter it.' He will say, 'O son of Adam, what can make you stop asking Me (for more things)? Will you be satisfied if I give you (what equals) the world and the like of it along with it?' He will say, 'O my Lord, do You mock at me though You are the Lord of the worlds?'" Thereupon, Ibn Mas`ûd smiled and said, 'Will you not ask me why I am smiling?' They (the listeners) said, 'Why are you smiling.' He said, 'That was how the Messenger of Allah (PBUH) smiled, so they (the listeners) said, 'Why are you smiling, O Messenger of

Allah?' He said, '(Because) the Lord of the worlds will smile when he (the man) says, 'Do you mock at me though You are the Lord of the worlds?' Allah will then say, 'I do not mock at you, but I have power to do whatever I will.'" (Muslim)

فَضْـلُ الشُّهَـدَاءِ

٣٤- عـن مسروق قال: سألنا عبد الله (هو ابن مسعود - رضي الله عـنه -) عن هذه الآية ﴿ولا تَحْسَبَنَّ الذين قتلوا في سبيلِ الله أمواتاً بـل أحـياءٌ عند ربهم يرزقون﴾ قال: أما إنا قد سألنا عن ذلك فقال رسـول الله ﷺ: "أرْواحهـم فِي جوفِ طير خُضْرٍ لها قناديلُ معلَّقةٌ بالعرشِ تَسْرَحُ من الجنَّةِ حَيثُ شَاءت ثم تأوي إلى تلك القناديل فاطلع إلـيهم ربُّهم اطِّلاعةً فقال: هل تَشْتَهون شيئاً قالوا: أيُّ شيءٍ نشتهي ؟ ونحـن نسرحُ من الجنة حيث شِئْنَا، ففعل ذلك بهم ثلاثَ مرات، فلما رأوا أنهم لن يُتْركوا من أن يُسْألوا قالوا: يا رب نريد أن تَرُدَّ أرواحنا فـي أجسادنا حتى نُقْتَل في سبيلك مرةً أخرى، فلما رأى أن ليس لَهُمْ حاجَةٌ تُركوا". (مسلمٍ والترمذي وابن ماجه)

The superiority of martyrs

34. Masrûq said, "We asked `Abdullâh (meaning Ibn Mas`ûd) about this verse, '*Think not of those who are killed in the Way of Allah as dead. Nay, they are alive, with their Lord, and they have provision.*'[1] He

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[1] *Qur'ân*: 3: 169.

said, 'We asked the Messenger of Allah (PBUH) about that and he said, 'Their souls are in the bellies of green birds that have lanterns suspended to the Throne. They wander (freely) in Paradise wherever they want then seek shelter with those lanterns. Their Lord had a look at them and said, 'Do you wish for anything?' They said, 'What would we wish for while we roam in Paradise wherever we want?' Allah did that with them three times. When they realized that they would not be spared from asking (for something), they said, 'O our Lord, we would like to have our souls restored in our bodies so that we may be killed again in Your Cause.' As He saw that they were not in need of anything, they were let alone.'"

(Muslim, At-Tirmidhî, and Ibn Mâjah)

٣٥- عـــن أنس - رضي الله عنه - قال: قال رسول الله ﷺ: "يؤتى بالـــرجلِ مـــن أهلِ الجنة فيقولُ الله عزَّ وجلَّ: يا بن آدم كيف وجدت مـــنزلك ؟ فيقول: أي رب خير منزل فيقول: سل وتمن فيقول: أسألك أن تردني إلى الدنيا فأقتل في سبيلك عشر مرات، لما يرى من فضل الشهادة". (النسائي وأحمد والحاكم)

35. Anas, may Allah be satisfied with him, narrated, "The Messenger of Allah (PBUH) said, '(Every) one of the inhabitants of Paradise will be brought up and Allah, the Exalted in Might and the Ever-Majestic, will say, 'O son of Adam, how have you found your position?' He will say, 'O my Lord, (it is) the best of positions.' Allah will say, 'Ask and

wish (for something).' He will say, 'I (hopefully) ask that You return me to worldly life so that I may be killed ten times in Your Cause,' because of what he has observed of the virtue of being a martyr."

(An-Nasâ'î, Ahmad, and Al-Hâkim)

٣٦- عـــن ابن عمر - رضي الله عنهما - عن النبي ﷺ فيما يحكي عـــن ربه تبارك وتعالى قال: "أيما عبد من عبادي خرَجَ مجاهداً في ســبيلي ابــتغاء مرضاتي ضمنت لَه أن أرجعه بما أصاب من أجرٍ وغنيمةٍ وإن قبضته أن أغْفِرَ لَه وأرحمه وأدخله الجنَّةَ".

(أحمد والنَّسائي)

36. Ibn `Umar, may Allah be satisfied with him, narrated that the Prophet (PBUH) related that his Lord, Blessed and Glorified be He, said, "Whenever a servant of Mine proceeds on *jihâd* in My Cause seeking My satisfaction, I guarantee that I will let him return with what he has got of rewards and spoils; and (I also guarantee that) if I take his soul, I will forgive him, have mercy upon him, and admit him to Paradise." (Ahmad and An-Nasâ'î)

سَبَــبُ نُــزُولِ قَــوْلِ الله تَعَالَــى: ﴿وَلا تَحْسَبَنَّ الذينَ قُتِلُوا فِي سَبِيلِ الله أَمْوَاتاً بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ﴾

٣٧- عن ابن عباس - رضي الله عنهما - قال: قال رسول الله ﷺ: "لما أصيب إخوانكم بأحُدٍ جعل الله أرواحهم في جوْف طير خُضْرٍ تَرِدُ

أنْهــارَ الجنة، تأكل من ثمارها، وتأوي إلى قناديل من ذهب معلقة في
ظــل العرش، فلما وجدوا طيب مأكلهم ومشربهم ومقيلهم، قالوا: من
يُبَلِّغُ إخواننا عنا أنا أحياء في الجنة نُرزق لئلا يزهدوا في الجهاد ولا
ينكلوا عند الحرب ؟ فقال الله سبحانه: أنا أبلغهم عنكم قال: فأنزل الله
﴿ولا تحسبن الذين قتلوا في سبيل الله ...﴾ إلى آخر الآية".

(أبو داود وأحمد)

The occasion of the verse: *"Think not of those who are killed in the Way of Allah as dead..."*[1]

37. Ibn `Abbâs, may Allah be satisfied with him, narrated, "The Messenger of Allah (PBUH) said, 'When your brothers were martyred in (the Battle of) Uhud, Allah put their souls in the bellies of green birds that would visit the rivers of Paradise, eat from its fruits, and seek shelter with golden lanterns suspended to the shade of the Throne. When they felt the goodness of their food, drink, and shelter, they said, 'Who would tell our brothers that we are alive in Paradise where we have (such) provision so that they may not neglect *jihâd* or refuse (to fight) when they are to fight?' Allah, Glory be to Him, said, 'I will tell them for you.' Then Allah revealed, *'Think not of those who are killed in the Way of Allah as dead. Nay, they are alive, with their Lord, and they have provision.'*" (Abû Dâwûd and Ahmad)

[1] *Qur'ân*: 3: 169.

نَعِيمُ الدُّنْيَا وَبُؤْسُهَا فِي الآخِرَةِ

٣٨- عن أنس - رضي الله عنه - أن رسول الله ﷺ قال: "يؤتى بأشد الناس كان بلاءً في الدنيا من أهل الجنة فيقول: اصبغوه صبغة في الجنة فيصبغونه فيها صبغة، فيقول الله عز وجل: يا ابن آدم هل رأيتَ بُؤْساً قَطْ. أو شيئاً تكرهه ؟ فيقولُ: لا وعزّتك ما رأيتُ شيئاً أكرهه قط ثم يؤتى بأنعم الناس كان في الدنيا من أهل النار فيقول: اصبغوه فيها صبغة فيقول: يا ابن آدم هل رأيت خيراً قط، قرة عين قَطْ، فيقول: لا وعزّتك ما رأيتُ خيراً قَطْ ولا قُرَّةَ عين قط".

(أحمد ومسلم وابن ماجه)

The delight and misery of worldly life in the Hereafter

38. Anas, may Allah be satisfied with him, narrated that the Messenger of Allah (PBUH) said, “The person who has the most miserable life from among the inhabitants of Paradise will be brought up and (Allah) will say (to His angels), ‘Dip him for one time in Paradise.’ They will dip him in it for one time then Allah, the Exalted in Might and the Ever-Majestic, will say, ‘O son of Adam, have you ever experienced any misery or anything you dislike?’ He will say, ‘No, by Your Might, I have never experienced anything I dislike.’ Then the person who has the most comfortable life from among the inhabitants of Hell-fire will be brought up and Allah will say, ‘Dip him in it (i.e., Hell-fire) for once.’ (That will be done)

then He will say, ‘O son of Adam, have you ever experienced any good (i.e., delight and comfort) or any joy of the eye?’ He will say, ‘No, by Your Might, I have never experienced any good or joy of the eye.’”

(Ahmad, Muslim, and Ibn Mâjah)

مِنْ مَشَاهِدِ يَوْمِ القِيَامَةِ

٣٩- عن أبي سعيدٍ الخدري - رضي الله عنه - عن النبي ﷺ قال: "يقولُ الله تعالى: يا آدم. فيقول: لبيك وسعديك والخيرُ في يديك، فيقول: أخْرِجْ بعثَ النارِ قال: ما بَعْثُ النار ؟ قال: من كل ألفٍ تسعمائة وتسعة وتسعين فعنده يشيبُ الصغيرُ، ﴿وتَضَعُ كلُّ ذاتِ حملٍ حملَها وترى النَّاسَ سكارى وما هم بسكارى ولكنَّ عذابَ الله شديد﴾ قالوا يا رسول الله وأيُّنا ذلك الواحد ؟ قال: "أبشروا فإنَّ منكم رجلاً ومن يأجوج ومأجوج ألف" ثم قال: "والذي نفسي بيده إني أرجو أن تكونوا رُبع أهلِ الجنة" فكبّرنا. فقال: "أرجو أن تكونوا ثُلُثَ أهل الجنة" فكبّرنا. فقال: "أرجو أن تكونوا نصف أهل الجنة" فكبّرنا. فقال: "ما أنتم في الناس إلا كالشعرة السوداء في جلد ثورٍ أبْيَض أو كشعرة بيضاء في جلد ثورٍ أسْود". (البُخاريُّ ومسلم والنَّسائي)

One of the scenes of the Day of Resurrection

39. Abû Sa`îd Al-Khudrî, may Allah be satisfied with him, narrated that the Prophet (PBUH) said, “Almighty Allah will say, ‘O Adam!’ He will say,

'Here I am, always at You service. I obey Your commands and goodness is in Your Hands.' He will then say, 'Make out the inhabitants of Hell-fire.' Adam will say, 'Who are the inhabitants of Hell-fire?' Allah will say, 'Nine hundred and ninety-nine (people) out of every one thousand (people).'" (Thereupon the Prophet commented,) "This is when those who are young become gray-headed and every pregnant one drops her load, and (when) you see mankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of Allah." They (the listeners) said, "O Messenger of Allah, who amongst us will be that person?" He said, "Be delighted! One will be from among you and a thousand will be from among Ya'jûj and Ma'jûj (Gog and Magog)." (The narrator continued,) "Then the Prophet said, 'By Him in Whose Hand my soul is, I hope that you will be one fourth of the inhabitants of Paradise.' On that we (the listeners expressed our feeling of joy) saying, '*Allâhu akbar* (Allah is the Greatest!)' Then the Prophet said, 'I hope that you will be one third of the inhabitants of Paradise.' We said, '*Allâhu akbar*!' He said, 'I hope that you will be one half of the inhabitants of Paradise.' We said, '*Allâhu akbar*!' Then the Prophet said, 'You are (measured) among (all) people as a black hair in the skin of a white ox or as a white hair in the skin of a black ox.'"

(Ahmad, Muslim, and An-Nasâ'î)

قَــوْلُ الله تَعَالَــى:

﴿والأَرْضُ جَمِيعاً قَبْضَتَهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ﴾

٤٠- عن أبي هريرة - رضي الله عنه - قال: سمعت رسول الله ﷺ يقول: "يقبضُ الله الأرضَ ويطوي السَّماواتِ بيمينهِ ثم يقول: أنا المَلِكُ أيْنَ مُلوكُ الأَرْضِ". (البخاري ومسلم وابن ماجه)

Allah says,

"... And on the Day of Resurrection the whole of the earth will be grasped by His Hand..."[1]

40. Abû Hurayrah, may Allah be satisfied with him, narrated, "I heard the Messenger of Allah (PBUH) saying, 'Allah will grasp the earth and roll up the heavens with His Right Hand then say, 'I am the King! Where are the kings of the earth?'"

(Al-Bukhârî, Muslim, and Ibn Mâjah)

٤١- عن عبيد الله بن مقسم، أنه نظر إلى عبد الله بن عمر - رضي الله عــنهما - كــيف يحكي رسول الله ﷺ قال: "يأخذُ الله عزَّ وجلَّ سماواتهِ وأرْضيهِ بيديه فيقول: أنا الله (ويقبض أصابعه ويبسطها) أنا الملــكُ" حتى نظرتُ إلى المنبر يتحرك من أسفل شيءٍ منه حتى إني لأقول أساقطٌ هو برسول الله ﷺ." (مسلم وابن ماجه والنَّسائي)

41. `Ubaydullâh Ibn Miqsam said that `Abdullâh Ibn `Umar, may Allah be satisfied with him, narrated

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[1] *Qur'ân*: 39: 67.

that the Messenger of Allah (PBUH) said, “Allah, the Exalted in Might and the Ever-Majestic, will hold His heavens and His earths with His Hands then say, ‘I am Allah! I am the King!’ while contracting and stretching His Fingers.” (Ibn `Umar said,) “I looked at the pulpit and the lower part of it was moving that I thought it would fall with the Messenger of Allah (PBUH).”

(Muslim, Ibn Mâjah, and An-Nasâ’î)

خُـــرُوجُ بَعْـــضِ مَنْ يَدْخُلُـــونَ النَّـــارَ مِنْهَـــا

٤٢- عن أنس بن مالك - رضي الله عنه - أن رسول الله ﷺ قال: "يَخْـــرُجُ مِنَ النَّار أربعةٌ يُعرضون على الله عزَّ وجلَّ فيأمُر بهم إلى الـــنَّارِ، فيلتفـــتُ أَحَدُهُم، فيقولُ: أي ربِّ قد كنتُ أرْجُو إنْ أخْرَجتني منها أن لا تعيدني فيها فيقول: فلا نعيدك فيها". (أحمد)

Some of those who will enter Hell-fire will go out of it

42. Anas Ibn Mâlik, may Allah be satisfied with him, narrated that the Messenger of Allah (PBUH) said, “Four people will be taken out of Hell-fire, and they will be shown to Allah, the Exalted in Might and the Ever-Majestic,. He will order that they be taken (back) to Hell-fire, so one of them will turn and say, ‘O my Lord, I wished that if You took me out of it You would not return me to it.’ Allah will say, ‘So, We shall not return you to it.’” (Ahmad)

السؤال عن النعيم يوم القيامة

٤٣- عن أبي هريرة - رضي الله عنه - قال: قال رسول الله ﷺ: "إن أول ما يسأل عنه يوم القيامة - يعني العبد - من النعيم أن يقال لَه: ألم نصح لك جسمك ونرويك من الماء البارد؟". (الترمذي)

Asking people about the worldly delight

43. Abû Hurayrah, may Allah be satisfied with him, narrated, "The Messenger of Allah (PBUH) said, 'The first thing about which one – meaning a servant (of Allah) – will be asked on the Day of Resurrection concerning the (worldly) delight is that it will be said to him, 'Did we not make your body well for you and supply you with cold water?''' (At-Tirmidhî)

تحذير من التهاون في العمل للآخرة

٤٤- عن أبي هريرة وأبي سعيد - رضي الله عنهما - قالا: قال رسول الله ﷺ: "يؤتى بالعبد يوم القيامة فيقول الله لهم: ألم أجعل لك سمعاً وبصراً ومالاً وولدا، وسخرت لك الأنعام والحرث، وتركتك ترأس وتربع، فكنت تظن أنك ملاقي يومك هذا ؟" قال: "فيقول: لا. فيقول له: اليوم أنساك كما نسيتني". (الترمذي)

Negligence in an action related to the Hereafter

44. Abû Hurayrah and Abû Sa`îd, may Allah be satisfied with them both, narrated, "The Messenger of Allah (PBUH) said, 'A servant (of Allah) will be

brought up on the Day of Resurrection and Allah will say to him, 'Did I not make for you (the sense of) hearing, (the sense of) sight, property, and children, subjugate cattle and well-tilled land for you, and let you be the head (of people) and get one fourth (of the spoils)? Did you think that you would meet Me on this Day?' He will say, 'No.' Allah will then say to him, 'Today I forget you as you forgot Me.'"

(At-Tirmidhî)

رؤيـــة المؤمنيـــن ربهـــم عـــز وجـــل في الآخـــرة

٤٥- عن أبي الزبير أنه سمع جابر بن عبد الله - رضي الله عنهما - يسأل عن الورود فقال: "نجيءُ نحنُ يومَ القيامة عن كَذَا وكَذَا انظر أي ذلـــك فـــوق الناس، قال: فتُدعى الأمم بأوثانها وما كانت تعبد، الأول فـــالأول ثم يأتينا ربَّنا بعد ذلك فيقول: من تنظرون ؟ فيقولون: ننظر ربَّـــنا فيقول: أنا ربكم فيقولون: حتى ننظر إليك فيتجلى لهم يَضحك". قـــال: "فيـــنطلق بهـــم ويتبعونه، ويعطي كلَّ إنسانٍ منهم - منافقٌ أو مؤمنٌ - نوراً ثم يتبعونه، وعلى جسر جهنم كلاليب وحَسَكٌ تأخذ من شـــاء الله ثم يُطْفَأُ نورُ المنافقين، ثم ينجو المؤمنون فتنجو أولُ زمرة وجوههـــم كالقمر ليلةَ البدر، سبعون ألفاً لا يحاسبون ثم الذين يلونهم كأضـــوإ نجـــم في السماءِ، ثم كذلك ثم تحلُّ الشفاعةُ، ويشفعون حتى يخـــرج من النار من قال: لا إله إلا الله، وكان في قلبه من الخير ما يـــزن شعيرة، فيجعلون بفناء الجنَّةِ، ويجعل أهل الجنة يرشُّون عليهم

الماء حتى ينبتوا نبات الشيء في السيل ويذهب حُرَاقُهُ ثم يَسْأَلُ حتى تُجْعَل لَه الدنيا وعشرةُ أمثالها معها".   (مسلم وأحمد)

The believers' seeing their Lord in the Hereafter

45. Abuz-Zubayr related that he heard Jâbir Ibn `Abdullâh, may Allah be satisfied with him, asking about the crossing (over Hell-fire). He said, "We come on the Day of Resurrection from such and such (a hill). (You can) see (that) this (will be) upon people." He said, "All nations will be called together with their idols and what they used to worship; the first then the second, (and so on). After that our Lord will come to us and say, 'Whom are you expecting?' They will say, 'We are expecting our Lord.' He will say, 'I am your Lord.' They will say, '(We shall not be sure) unless we see You.' He will then manifest Himself to them, smiling." He added, "He will go and they will follow Him and every one of them – be he a believer or a hypocrite – will be given a light. Then they will follow Him. Upon the bridge of Hell-fire there will be hooks and thorns, which will capture whomever Allah wants. Then the light of hypocrites will be blown out and the believers will be saved. The faces of the first saved group will be like the moon on a full-moon night. (That group will) consist of seventy thousand (people), who will not be called to account (for their deeds). Those who will follow them will be like the brightest star in the sky, and so on. Then (the time of) intercession will be due, and they will intercede

until whoever said, 'There is no god but Allah' and had in his heart good as heavy as a grain of barely, will be taken out of Hell-fire. Next they will be brought in the yard of Paradise and the inhabitants of Paradise will be made to sprinkle water over them until they spring up as a thing (i.e., a plant) grows in a torrent, and (until) the effect of the burning is removed. After that (each one) will keep asking (for things) until the world and ten times as much as it is will be made for him." (Muslim and Ahmad)

مِنْ نِعَمِ اللهِ عَلَى نَبِيِّهِ مُحَمَّد ﷺ

٤٦- عن ابن عباس - رضي الله عنهما - قال: قال رسول الله ﷺ: "سألتُ ربي مسألةً وددت أني لم أسأله، قلت: يا ربِّ كانت قبلي رسلٌ منهم من سخرت لهم الرياح، ومنهم من كان يُحي الموتى. قال: ألم أجدك يتيماً فأويتُك ؟ ألم أجدك ضالاً فهديتُك ؟ ألم أجدك عائلاً فأغنيتُك ؟ ألم أشرح لك صدرك ؟ ووضعت عنك وزرك ؟" قال: "قلت: بلى يا رب". (الطبراني)

Some of Allah's Favors upon his Prophet Muhammad (PBUH)

46. Ibn `Abbâs, may Allah be satisfied with him, narrated, "The Messenger of Allah (PBUH) said, 'I asked my Lord for something, and I wish I did not ask Him for it. I said, 'O my Lord, there were Messengers before me, and you subjugated the wind for some of them and some others raised the dead.'

He said, 'Did I not find you an orphan and gave you refuge? Did I not find you unaware (of the *Qur'ân*, its legal laws, and Prophethood, etc.) and guided you? Did I not find you poor and made you rich (i.e., self-sufficient with self-contentment, etc.)? Did I not open your breast for you and remove from you your burden?' I said, 'Yes (You did), O my Lord.'"

(At-Tabarânî)

حَــوْضُ النَّــبِّي ﷺ

٤٧- عــن عائشة - رضي الله عنها - قالت: سمعت رسول الله ﷺ يقــول وهو بين ظهراني أصحابه: "إنِّي على الحوضِ أَنْتَظِرُ مَنْ يَرِدُ علــيَّ مــنكم فوالله لَيُقْتَطَعَنَّ دُوني رجال فلأَقُولنَّ: أي ربِّ مني ومن أمتــي. فــيقولُ: إنــك لا تــدري ما عَملوا بعدك ما زالوا يَرْجِعون على أعقابِهم". (مسلم)

The Basin of the Prophet (PBUH)

47. `Â'ishah, may Allah be satisfied with her, narrated, "I heard the Messenger of Allah (PBUH) saying when he was amongst his Companions, 'I shall be at the Basin waiting for those who will come to me from among you. By Allah, surely certain men will be prevented from reaching me and I shall say, 'O my Lord, (they) belong to me and my *Ummah*.' He will say, 'You do not know what they did after you. They had been constantly turning back on their heels (i.e., getting away from their religion).'"

(Muslim)

مَا جَـاءَ فِي الْكَوْثَـرِ

٤٨- عن أنس – رضي الله عنه – قال: بَيْنَا رسولُ الله ﷺ ذاتَ يومٍ بيـن أظْهُرِنا إذ أغفى إغفاءةً ثم رفع رأسه مُبْتَسماً، فقلنا: ما أضحكَكَ يـا رسـول الله! قال: "أُنْزِلت علي آنفاً سورة فقرأ: بسم الله الرحمن الرحـيم ﴿إِنَّـا أَعْطَيْـنَاكَ الْكَوْثَـر . فَصَلِّ لِرَبِّكَ وَانْحَر . إِنَّ شَانِئَكَ هُـوَ الأَبْـتَر﴾ ثم قال: "أتدرون ما الكوثر ؟" فقلنا: الله ورسوله أعلم قال: "فإنه نَهْرٌ وَعَدَنيه ربي عزَّ وجلَّ عليه خيرٌ كثيرٌ هو حوضٌ ترد عليه أمتي يوم القيامة آنيتُهُ عددُ النُّجُوم فَيُخْتَلَجُ العبدُ منهم فأقُولُ: ربِّ إنه من أمتي فيقول: ما تدري ما أحدثَتْ بَعْدَك". (مسلم وأبو داود)

Al-Kawthar

48. Anas, may Allah be satisfied with him, narrated, "One day while the Messenger of Allah (PBUH) was amongst us, he fell asleep then (later) raised his head, smiling. We said, 'Why are you smiling, O Messenger of Allah?' He said, 'A verse was revealed to me a while ago.' Then he recited, '*In the Name of Allah, the Most Beneficent, the Most Merciful. Verily, We have granted you Al-Kawthar. Therefore turn in prayer to your Lord and sacrifice (to Him only). For he who makes you angry, will be cut off (from every good thing in this world and in the Hereafter).*'[1] Then he added, 'Do you know what Al-kawthar is?' We said, 'Allah and His Messenger

[1] *Qur'ân*: 108: 1-3.

know better.' He said, 'It is a river that my Lord, the Exalted in Might and the Ever-Majestic, has promised to grant me; there is abundant good in it and it is a basin to which my *Ummah* will come on the Day of Resurrection; and its utensils are as many as stars. A servant (of Allah from among those who will try to come to that basin) will be pulled (away from it), and I will say, 'O my Lord, he is from my *Ummah*.' Allah will say, 'You do not know what it (your *Ummah*) innovated (in the religion) after you.'"

(Muslim and Abû Dâwûd)

فَضْـــلُ أُمَّـــةِ مُحَمَّـــد ﷺ

٤٩- عن أبي سعيد الخدري - رضي الله عنه - قال: قال رسول الله ﷺ: "يُدْعَى نوحٌ يوم القيامة فيقول: لبيك وسعديك يا ربِّ فيقول: هل بلغــت ؟ فيقولُ: نعم، فيقال لأمته: هل بلَّغكم ؟ فيقولون: ما أتَانَا من نذيرٍ، فيقول: من يَشْهَدُ لك ؟ فيقول: محمدٌ وأمَّتَهُ فيشهدون أنه قد بلَّغ - ويكـــون الرســـولُ علـــيكم شـــهيداً فذلـــك قـــول الله جل ذكره: ﴿وكذلـــك جعلـــناكم أمـــةً وســـطاً لتكونوا شهداء على الناس ويكونَ الرسولُ عليكم شهيداً﴾". (البُخاريُّ والترمذي وابن ماجه)

The superiority of Prophet Mu<u>h</u>ammad's *Ummah*

49. Abû Sa`îd Al-Khudrî, may Allah be satisfied with him, narrated, "The Messenger of Allah (PBUH) said, '(Prophet) Nû<u>h</u> (Noah) will be brought up on the Day of Resurrection, and he will say, 'Here I am,

always at You service, and I obey Your commands, O my Lord.' And He (Allah) will say, 'Did you convey (My message to your people)?' He will say, 'Yes, O my Lord.' Then it will be said to his nation, 'Did he convey (the message) to you?' They will say, 'No warner came to us.' Then He will say (to Nûh), 'Who will bear witness in favor of you?' He will say, '(Prophet) Muhammad and his *Ummah*.' (The latter) will testify that Nûh conveyed (the message), and the Messenger (Muhammad) will be a witness over you. That is (mentioned in the following) saying of Allah, the Exalted in Might and the Ever-Majestic,, '*Thus We have made you a just (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad) be a witness over you...*'[1]"

(Al-Bukhârî, At-Tirmidhî, and Ibn Mâjah)

٥٠- عـن أبي موسى - رضي الله عنه - قال: قال رسول الله ﷺ: "تُحْشَـرُ هـذه الأمةُ على ثلاثةِ أصنافٍ: (صنفٍ) يدخُلون الجنة بغير حسابٍ (وصنفٍ) يُحاسبون حساباً يسيراً ثم يَدْخُلون الجنة، (وصنفٍ) يَجيـئونَ على ظهورهم أمثالُ الجبالِ الراسياتِ ذُنوباً فيسألُ الله عنهم وهـو أعلـم بهم فيقول: ما هؤلاء فيقولون: هؤلاء عبيدٌ من عبادِك، فـيقول: حُطُّوهـا عنهم واجعلوها على اليهودِ والنَّصارى وأدْخِلوهم برحمتي الجنَّة". (الحاكـم)

[1] *Qur'ân*: 2: 143.

50. Abû Mûsâ, may Allah be satisfied with him, narrated, "The Messenger of Allah (PBUH) said, 'This *Ummah* will be gathered in three categories: (one) will enter Paradise without account, (one) will receive a light account then enter Paradise, and (one) will come with sins on their backs resembling firm mountains. Allah will ask (the angels) about them (the third category) though He knows best about them, saying, 'Who are these?' They will say, 'These are servants of Yours.' He will say, 'Put their (sins) down and deposit them (the sins) on Jews and Christians, and make them enter Paradise out of My Mercy.'" (Al-Hâkim)

٥١- عن أنس بن مالك - رضي الله عنه - أن رسول الله ﷺ قال: "أتانـــي جـــبريلُ بمثل هذه المرآة البيضاء فيها نُكْتة سوداء، قلت: يا جـــبريلُ مـــا هذه ؟ قال: هذا الجُمُعة جعلها الله عيداً لك ولأمتك فأنتم قبل اليهود والنصارى، فيها ساعةٌ لا يوافقها عبدٌ يسأل الله فيها خيراً إلا أعطـــاهُ إيـــاه" قـــال: "قلت: ما هذه النُكْتةُ السوداء ؟ قال: هذا يوم القـــيامة تَقُوم في يوم الجمعة، ونحن ندعوه عندنا (المزيد) قال: قلت: مـــا يـــومُ المزيد ؟ قال: إنَّ الله جعل في الجنة وادياً أفيح، وجعل فيه كُثْباناً من المسك الأبيض، فإذا كان يومُ الجمعة ينزلُ الله فيه فوضعت فيه منابر من ذهب للأنبياء وكراسي من درٍّ للشهداءِ، وينزلن الحورُ العيـــنُ مـــن الغُـــرف فحمدوا الله ومَجَّدوه" قال: "ثم يقول الله: اكسوا عـــبادي فيكســـون، ويقول: أطعموا عبادي فيطعمون، ويقول: اسقوا

عـــبادي فيُســــقون، ويقـــول: طيِّـــبوا عبادي فيطيبون، ثم يقول: ماذا تُـــريدون ؟ فـــيقولون: ربـــنا رضوانك، قال: يقول: رضيت عنكم ثم يأمـــرهم فيـــنطلقون وتصــــعدُ الحورُ العين الغرفَ، وهي من زمردةٍ خضراء ومن ياقوتةٍ حمراء". (أبو يعلى)

51. Anas Ibn Mâlik, may Allah be satisfied with him, narrated that the Messenger of Allah (PBUH) said, "Jibrîl (Gabriel) came to me with something like a white mirror in which there was a black spot. I said, 'O Jibrîl, what is this?' He said, 'Friday. Allah has made it a feast for you and your *Ummah*, for you are before Jews and Christians. And, on it (this day) there is an hour which whenever a servant (of Allah) coincides with while asking Allah for something good, He will grant him that (thing)." The Prophet said, "I said, 'What is this black spot?' He (Jibrîl) said, 'This is the Day of Resurrection, as it will start on Friday. And we call it "the Superfluity". The Prophet said, "I said, 'What is "the Day of the Superfluity"?' He said, 'Allah has made in Paradise a wide valley and made in it dunes of white musk. When it is Friday, He descends in it, so there have been placed therein stands made of gold for Prophets and chairs made of pearls for martyrs. The Houris[1] will descend from the Chambers and praise and glorify Allah. Allah then says, 'Clothe My servants,' and they are clothed; then He says, 'Feed My servants,' and they are fed; then

[1] It is known in Arabic as "Al-Hûr Al-`În" and refers to fair females with beautiful eyes. (Translator)

He says, 'Give (water) to My servants to drink,' and they are given (water) to drink; then He says, 'Perfume My servants,' and they are perfumed. Then He says, 'What do you want (besides this)?' They say, 'O our Lord, Your Satisfaction.' He says, 'I am satisfied with you.' Then He commands them to go off then the Houris ascend to the Chambers, and these consist of green emerald and red ruby." (Abû Ya`lâ)

٥٢- عـن عبد الله بن عمرو بن العاص - رضي الله عنهما -؛ أن رسول الله ﷺ تلا قول الله عز وجل في إبراهيم: ﴿ربِّ إنهنَ أضلَلْن كثيراً مـن النَّاسِ فَمَنْ تبعني فإنه مني﴾ الآية [إبراهيم: ٣٦] وقال عيسى عليه السلام: ﴿إنْ تُعَذِّبْهُم فإنَّهم عبادُك وإنْ تَغْفِرْ لهم فإنَّك أنْتَ العزيـزُ الحكيم﴾ [المائدة: ١١٨] فرفع يديه وقال: "اللَّهم أمتي أمتي" وبكى، فقال الله عز وجل: "يا جبريل اذهب إلى محمد - وربك أعلم - فَسـلْه ما يبكيه" فأتاه جبريل عليه السلام فسأله فأخبره رسول الله ﷺ بما قال - وهو أعلم - فقال الله: "يا جبريلُ اذهبْ إلى محمد فقل: إنا سَنُرضيكَ في أمَّتِكَ ولا نَسُوءك". (مسلم)

52. `Abdullâh Ibn `Amr Ibnul-`Âs, may Allah be satisfied with him, narrated that the Messenger of Allah (PBUH) recited the (following divine) saying of Allah, the Exalted in Might and the Ever-Majestic, about (Prophet) Ibrâhîm (Abraham), "*O my Lord! They have indeed led astray many among mankind.*

But whoso follows me, he verily is of me..."[1] (He also recited what Prophet) `Îsâ (Jesus), peace be upon him, said (as follows), "*If You punish them, they are Your slaves, and if You forgive them, verily You, only You are the All-Mighty, the All-Wise.*"[2] Then he (PBUH) raised his hands and said, "O Allah! My *Ummah*, my *Ummah*!" then he wept. Thereupon Allah, the Exalted in Might and the Ever-Majestic, said, "O Jibrîl, go to Muhammad and ask him why he is weeping," though the Lord knows best. Jibrîl, peace be upon him, came down to him and the Messenger of Allah (PBUH) told him what he had said, though He knows best. Allah said, "O Jibrîl, go to Muhammad and say (to him that) We shall make him satisfied as regards his *Ummah* and (that) We shall not disappoint him." (Muslim)

٥٣- عن مالك بن صعصعة قال: قال النبي ﷺ: ... فذكر حديث المعراج وفيه "ثم فرضت عليَّ خمسون صلاة فأقبلت حتى جئتُ موسى، فقال: ما صنَعْت ؟ قلت: فُرِضَتْ عليَّ خمسون صلاة، قال: أنا أعلم بالناس منك عالجتُ بني إسرائيل أشد المعالجة، وإنَّ من أمتك لا تُطيقُ فارجع إلى ربِّك فسله، فرجعت فسألتُه فجعلها أربعين ثم مثله، ثم ثلاثين ثم مثله فجعل عشرين، ثم مثله فجعل عشراً، فأتيتُ موسى فقال مثله فجعلها خمساً، فأتيتُ موسى فقال: ما صنعت ؟

[1] *Qur'ân*: 14: 36.
[2] *Qur'ân*: 5: 118.

قلـــت: جعلها خمساً فقال: مثله. قلت: فسلمت فَنُودِيَ: إني قد أمْضَيْتُ فريضتي وخَفَّفْتُ عن عبادي وأجزي الحسنة عشراً".

(البُخاريُّ ومسلم)

53. Mâlik Ibn S̲a`s̲a`ah said, "The Prophet (PBUH) said… and he mentioned the *h̲adîth* about the Ascent (to heavens), and it contains (the following): "Then fifty prayers were prescribed on me. After that I went away until I passed by Mûsâ (Moses), who said, 'What have you done?' I said, 'Fifty prayers have been prescribed on me.' He said, 'I know about people better than you do, (for) I tried my best with the Children of Israel. Your *Ummah* will not endure (this), so go back to your Lord and ask Him (to alleviate it).' I went back and asked Him and He made them forty (prayers). The same thing (was repeated) then (He made them) thirty, then the same thing (was repeated) and He made them twenty, then the same thing (was repeated) and He made them ten. Then I came to Mûsâ and he said similar (words) and He made them five. I then came to Mûsâ and he said, 'What have you done?' I said, 'He has made them five.' He said similar (words) and I saluted (him). Then it was cried out (to me), 'I have concluded My obligation and alleviated (it) for My servants, and I (shall) give (whoever does) a good deed a reward ten times (the like thereof to his credit).'" (Al-Bukhârî and Muslim)

٥٤- عـن ابن عباس - رضي الله عنهما - قال: قالت قريش للنبي ﷺ: ادْعُ لنا ربَّك أن يَجْعل لنا الصفا ذهباً ونؤمن بك، قال: "وتفعلون ؟" قـالوا: نعم. قال: فدعا فأتاه جبريلُ فقال: "إنَّ ربَّك عزَّ وجلَّ يقرأ عليْك السلام ويقول: إن شئت أصبح لهم الصَّفَا ذَهباً، فمن كفر بعد ذلـك منهم عذَّبْتُه عذاباً لا أعذِّبَه أحداً من العالمين، وإن شئْت فَتَحْتُ لهم بابَ التوبة والرحْمةِ، قال: بل بابُ التوبةِ والرحْمةِ". (أحمد)

54. Ibn `Abbâs, may Allah be satisfied with him, narrated, "The Quraysh said to the Prophet (PBUH), 'Call your Lord to turn As-Safâ (mount) into gold and we shall believe in you.' He said, 'Will you (really) do?' and they answered in the affirmative. He called (his Lord) then Jibrîl came down to him and said, 'Your Lord salutes you and says, 'If you want, As-Safâ will be turned into gold for them, but whoever among them disbelieves after that I will torture him with torment I have never tortured anyone in the worlds with. And, if you want, I will open to them the gate to repentance and mercy'.' He said, 'No, (let it be) the gate to repentance and mercy.'" (Ahmad)

٥٥- عن عبادة بن الصامت - رضي الله عنه - قال: فقد النَّبِيَّ ﷺ أصـحابهُ، وكـانوا إذا نَزلوا أنْزَلوه أوسَطهم ففزعوا، وظَنُّوا أنَّ الله تـبارك وتعـالى اختار لَه أصحاباً غيرهم، فإذا هم بِخَيَالِ النبي ﷺ فَكَـبَّروا حيـن رَأوْه وقالوا: يا رسولَ الله أشفقنا أن يكون الله تبارك وتعـالى اخـتار لك أصحاباً غيرنا، فقال رسول الله ﷺ: "لا، بلْ أنْتُم

أصـــحابي في الدنيا والآخرة إنّ الله تعالى أيقظني فقال: يا محمد إني لـــم أبعث نبيّاً ولا رسولاً إلا وقد سألني مسألةً أعطيتُها إيَّاه فاسْأل يا محمد تُعْطَ، فقلت: مسألتي شفاعةٌ لأمتي يوم القيامة" فقال أبو بكر: يا رسول الله ﷺ وما الشفاعة ؟ قال: "أقول يا ربّ شفاعتي التي اختبأتُ عِـــنْدك فـــيقول الربُّ تبَارك وتعالى: نَعَمْ فيخرج ربي تبارك وتعالى بقية أمَّتي من النَّار فينبذُهُم في الجنة". (أحمد)

55. `Ubâdah Ibnus-Sâmit, may Allah be satisfied with him, narrated, "The Prophet (PBUH) did not meet his Companions (for some time), and they used to have him with them whenever they stayed at any place. Thus, they worried and thought that Allah, Blessed and Glorified be He, had chosen companions for him other than them. Unexpectedly, they saw the shadow of the Prophet (PBUH), so they said, '*Allâhû akbar* (Allah is the Greatest),' (expressing their happiness) when they saw him and said, 'O Messenger of Allah, we were afraid that Allah, Blessed and Glorified be He, had chosen for you other companions.' The Messenger of Allah (PBUH) said, 'No, you are my Companions in this world and in the Hereafter. Almighty Allah woke me up and said, 'O Muhammad, I have not sent a Prophet or a Messenger but he asked Me a request, which I granted him. So, ask and you will be given (what you will ask for).' I said, 'My request is to (let me) intercede for my *Ummah* on the Day of Resurrection.' Abû Bakr said, 'O Messenger of Allah, and what is

intercession?' He said, 'I would say, 'O my Lord, (grant me) my intercession which I have kept with You,' and the Lord, Blessed and Glorified be He, would say, 'Yes,' and (after that) my Lord would take the rest of my *Ummah* out of Hell-fire and cast (i.e., admit) them to Paradise.'" (Ahmad)

حَديثُ المِعْرَاجِ وفَرْضِ الصَّلَوَاتِ

٥٦- عن أنس بن مالك - رضي الله عنه - أن رسول الله ﷺ قال: "أتيتُ بالبراق وهو دابة أبيضٌ طويلٌ فوق الحمار ودون البغل يضع حافره عند منتهى طرفه" قال: "فركبته حتى أتيت بيت المقدس" قال: "فربطته بالحلقة التي يربط بها الأنبياء" قال: "ثم دخلت المسجد فصليت فيه ركعتين ثم خرجت فجاءني جبريل عليه السلام بإناءٍ من خمر وإناءٍ من لبنٍ فاخترت اللبن فقال جبريل: اخترت الفطرة ثم عرج بنا إلى السماء" ... فذكر الحديث وفيه: "فلم أزل أرجع بين ربي تبارك وتعالى وبين موسى عليه السلام حتى قال: يا محمد إنهن خمس صلواتٍ كلَّ يومٍ وليلةٍ لكل صلاة عشرة فذلك خمسون صلاة، ومن همَّ بحسنة فلم يعملها كتبت له حسنة فإن عملها كتبت له عشراً، ومن هم بسيئةٍ فلم يعملها لم تكتب شيئاً، فإن عملها كتبت سيئةً واحدة" قال: "فنزلت حتى انتهيت إلى موسى ﷺ فأخبرته فقال: ارجع إلى ربك فاسأله التخفيف" فقال رسول اللَّه ﷺ: "فقلت قد رجعت إلى ربي حتى استحييت منه". (مسلم والبُخاريُّ)

وفي حديث أبي ذر - رضي الله عنه - عن النبي ﷺ أن الله عزّ وجلّ قال: "هي خمس وخمسون لا يبدل القول لديّ". (البُخاريُّ ومسلم)

The *hadîth* of the Ascent (to heavens) and the prescription of prayers

56. Anas Ibn Mâlik, may Allah be satisfied with him, narrated that the Messenger of Allah (PBUH) said, "The Burâq was brought to me. It is a white tall animal, bigger than a donkey and smaller than a mule, and it puts its step at the reach of its sight." He said, "I mounted it until I reached Jerusalem." He said, "I tied it to the ring to which Prophets used to tie (their mounts)." He said, "Then I entered the mosque and performed two *rak`ah*s therein. Then I went out and Jibrîl (Gabriel), peace be upon him, brought me a utensil containing *khamr* and another containing milk. I chose (that of) milk. Jibrîl said, 'You have chosen the *fitrah* (Islam and good natural disposition). After that we were made to ascend to the (first) heaven..." Then the Prophet mentioned (the rest of) the *hadîth*, and (among what) he said (was the following), "I kept going up and down between my Lord, Blessed and Glorified be He, and (Prophet) Mûsâ (Moses), peace be upon him, until He (Allah) said, 'O Muhammad, surely they are (to be) five prayers every day and (its) night, and every prayer is (equal to) ten (prayers); this makes fifty prayers. Besides, whoever intends to do a good deed and does not do it will have it recorded for him as one good deed; and if he does it, it will be recorded

for him as ten (good deeds). And whoever intends to do a bad deed and does not do it, it will not be recorded as anything (bad); and if he does it, it will be recorded as one bad deed.'" The Prophet added, "I went down until I reached Mûsâ (PBUH), who said, 'Go back to your Lord and ask Him to alleviate (the prescribed prayers more than that).'" The Messenger of Allah (PBUH) said, "I said, 'I went back to my Lord (so much) that I (now) feel shy of Him.'"

(Muslim and Al-Bukhârî)

According to the *hadîth* narrated by Abû Dharr, may Allah be satisfied with him, the Prophet (PBUH) related that Allah, the Exalted in Might and the Ever-Majestic, said, "They are (to be) fifty-five[1]. The saying that comes from Me cannot be changed."

(Al-Bukhârî and Muslim)

فَضْلُ يَومِ عَرفةَ وَمُبَاهَاةُ الرَّبِّ جلَّ وعلاَ بِالْحَجِيجِ

٥٧- قالت عائشة - رضي الله عنها -: إن رسول الله ﷺ قال: "ما مِنْ يومٍ أكثر من أن يعتق الله فيه عبداً من النار من يوم عرفة، وإنه ليدنو ثم يُباهي بهم الملائكة فيقولُ: ما أرادَ هؤلاء". (مسلم)

The day of `Arafah[2] on which Allah praises pilgrims

57. `Â'ishah, may Allah be satisfied with her, narrated that the Messenger of Allah (PBUH) said,

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[1] i.e., five in terms of performance and fifty in terms of the reward specified for them. (Translator)

[2] The ninth of the month of Dhul-Hijjah. (Translator)

"There is not day on which Allah emancipates more of His servants from Hell-fire than on the day of `Arafah. He approaches (them) and shows His being proud of them (i.e., praises them) to the angels and says, 'What do these (people) want?'" (Muslim)

٥٨- عن جابر - رضي الله عنه - قال: قال رسول الله ﷺ: "ما مِنْ أيـــامٍ عند الله أفضل من عَشْرِ ذي الحجة" قال: فقال رجلٌ: يا رسول هـــن أفضـــل أم عددهـــن جهاداً في سبيل الله ؟ قال: "هُنَّ أفضل من عددهـــن جهـــاداً فـــي سبيل الله، وما من يوم أفضلُ عِنْدَ الله من يوم عرفةَ: يَنْزِلُ الله تَبارك وتعالى إلى السماء الدُّنيا فيُباهي بأهل الأرض أهْـــلَ الســـماء، فيقول: انظروا إلى عبادي جاءوا شُعْثاً غُبْراً حاجين جاءوا من كل فجٍّ عميق يرجونَ رَحْمَتي ولم يروا عَذَابي، فلم يُرَ يومٌ أكثر عتيقاً من النار من يوم عرفة". (ابن حبان)

58. Jâbir Ibn `Abdullâh, may Allah be satisfied with him, narrated, "The Messenger of Allah (PBUH) said, "There are no better days in the sight of Allah than the (first) ten days of Dhul-Hijjah.' A man said, 'O Messenger of Allah, are these days better (than all the other days in general) or (is it better to spend) the same number of days in fighting in Allah's Cause?' He said, 'They are better than (spending) the same number of days in fighting in Allah's Cause. And there is no better day in the sight of Allah than the day of `Arafah when Allah, Blessed and Glorified be He, descends to the nearest heaven and shows His

being proud of the inhabitants of the earth to the inhabitants of heavens, saying, 'Look at My servants. They have come disheveled and dusty to perform pilgrimage. They have come from every deep and distant (wide) mountain highway, wishing for My Mercy, and they have not seen My torment.' (By virtue of that,) there is no more emancipation (of people) from Hell-fire (on any day) that on the day of `Arafah.'" (Ibn Hibbân)

فَضْــلُ الصَّــوْمْ

٥٩- عــن أبــي هريرة - رضي الله عنه - أن رسول الله ﷺ قال: "قال الله: كلُّ عملِ ابنِ آدم لَه إلا الصيام فإنه لي وأنا أجْزي به".

(البُخاريُّ ومسلم)

The virtue of Fasting

59. Abû Hurayrah, may Allah be satisfied with him, narrated that the Messenger of Allah (PBUH) said, "Allah said, 'All the deeds of a son of Adam are for himself except Fasting, which is for Me and I reward for it (as much as I wish).'"

(Al-Bukhârî and Muslim)

فَضْــلُ مَنْ مَاتَ صَفِيُّــه واحْتَسَــبَ

٦٠- عن أبي أمامه - رضي الله عنه - عن النبي ﷺ قال: "يقول الله سبحانه وتعالى: ابن آدم إن صبرت واحتسبت عند الصدمة الأولى لم أرض ثوابا دون الجنة". (ابن ماجه)

The superiority of a person who keeps patient when his intimate friend dies

60. Abû Umâmah, may Allah be satisfied with him, narrated that the Prophet (PBUH) said, "Allah, Glorified be He, says, 'O son of Adam, if you keep patient and hope for (My) reward on the first shock (of any calamity), I will not be satisfied with any reward (for that) except Paradise.'"(Ibn Mâjah)

٦١- عــن أبي موسى الأشعري - رضي الله عنه - أن رسول الله ﷺ قــال: "إذا مــات ولدُ العبد قال الله لملائكته: قَبَضْتُم ولَدَ عبْدِي ؟ فيقولون: نعم، فيقول: قبضتم ثمرة فؤادِهِ ؟ فيقولون: نعم، فيقول: ماذا قــال عبدي ؟ فيقولون: حَمَدَكَ واسْتَرْجَعَ، فيقول الله: ابنوا لعبدي بيتاً في الجنَّةِ وسَمُّوهُ بيتَ الحَمدِ". (الترمذي وابن حبان)

61. Abû Mûsâ Al-Ash`arî, may Allah be satisfied with him, narrated that the Messenger of Allah (PBUH) said, "If the child of a servant (of Allah) dies, Allah says to His angels, 'Have you taken away (the soul of) the child of My servant?' They say, 'Yes.' Then He says, 'Have you taken away the fruit of his heart?' They say, 'Yes.' Then He says, 'What has My servant said?' The angels says, 'He has praised You and said, 'We belong to Allah and to Him is our return'. Thereupon Allah says, 'Build for My servant a house in Paradise and name it, 'The House of Praise.'" (At-Tirmidhî and Ibn Hibbân)

فَضْــلُ الإِنْفَــاق وَالحَــث عَلَيْــه

٦٢- عــن أبــي هريرة - رضي الله عنه - أن رسول الله ﷺ قال: "قال الله: أنفق يا ابن آدم أنفق عليك". (البُخاريُّ ومسلم)

Encouraging Muslims to give in charity

62. Abû Hurayrah, may Allah be satisfied with him, narrated that the Messenger of Allah (PBUH) said, “Allah said, ‘Spend (in charity), O son of Adam, and I shall spend on you.’” (Al-Bukhârî and Muslim)

٦٣- عــن عــدي بــن حــاتم - رضي الله عنه - قال: قال رسول الله ﷺ: "... ثــم ليقفن أحدكم بين يدي الله ليس بينه وبينه حجاب ولا تُــرجمانٌ يــترجم له، ثم ليقولن له: ألَمْ أوتِكَ مالاً ؟ فليقولن: بلى، ثم ليقولــن: ألم أرْسل إليك رسولاً ؟ فليقولن: بلى: فينظر عن يمينه فلا يــرى إلا النار، ثم ينظر عن شماله فلا يرى إلا النار فليتقين أحدُكم النارَ ولو بِشِق تمرة فإن لم يجد فبكلمة طيبة". (البخاري)

63. \`Adiyy Ibn Hâtim, may Allah be satisfied with him, narrated, “The Messenger of Allah (PBUH) said, ‘... (Each) one of you will stand before Allah where there will be neither a screen nor an interpreter (i.e., a mediator) between Him and you, then He will say to him, ‘Did I not give you property?’ He will say, ‘Yes, (You did).’ Then He will say, ‘Did I not send you a Messenger?’ He will say, ‘Yes, (You did).’ Then he will look on his right side and see nothing but Hell-fire, then he will look on his left side and see nothing

but Hell-fire. Therefore, let (every) one of you protect himself from Hell-Fire even by (giving) a half of a date (in charity); and if he does not find (that), so (let it be) with a good word.'" (Al-Bukhârî)

فضـــل الوضـــوء من الصـــلاة

٦٤- عـــن عقـــبة بن عامر - رضي الله عنه - قال: لا أقول اليوم علـــى رســـول الله ما لم يقل، سمعت رسول الله ﷺ يقول: "من كَذَبَ علـــيَّ مـــتعمداً فليتبوَّأ بيتاً من جهنَّمَ" وسمعته يقول: "يَقُومُ الرجل من أمتـــي مـــن الليل يُعالج نفسه إلى الطُّهور وعليه عُقَد، فإذا وضَّأَ يديه انحلـــت عقدة، وإذا وضَّأَ وجهه انحلت عقدة، وإذا مَسَحَ رأسَهُ انحلت عقدة، وإذا وضَّأَ رِجْليه انحلت عقدة، فيقول الله عز وجل للذين وراء الحجاب: انظروا إلى عبدي هذا يُعالِجُ نفْسَهُ يَسْأَلُني، ما سألني عبدي هذا فهو له". (ابن حبان وأحمد)

The virtue of performing ablution at night

64. `Uqbah Ibn `Âmir, may Allah be satisfied with him, said, "Today I am not going to say any thing that the Messenger of Allah (PBUH) did not say. I heard the Messenger of Allah (PBUH) saying, 'Let him who lies to me intentionally occupy a house in Hell.' And I heard him saying, 'A man from my *Ummah* would fight against (the desire of sleeping that would be boiling over) him during the night to (get up and) purify himself (i.e., perform ablution),

while there would be knots (knotted by Satan) on him. When he washes his hands (in ablution), one knot is unfastened; when he washes his face, one knot is unfastened; and when he rubs (water over) his head, one knot is unfastened; and when he washes his legs, one knot is unfastened. Then Allah, the Exalted in Might and the Ever-Majestic, would say to those who would be behind a screen, 'Look at this servant of Mine. He fights against his (desires) and asks Me (for things in his invocation and prayer). My servant will have whatever he asks for.'"

(Ibn Hibbân and Ahmad)

فضـــل الدعـــاء والصــــلاة آخـــر الليـــل

٦٥- عــن أبـــي هريرة - رضي الله عنه - أن رسول الله ﷺ قال: "يــنزلُ ربُّــنا تبارك وتعالى كل لَيْلَةٍ إلى السماء الدُّنيا حين يبقى ثُلثُ الليلِ الآخر يقول: من يدعوني فأستجيب له، من يسألني فأعطِيَهُ، من يستغفرُني فأغفِر له".

(البُخاريُّ ومسلم وأبو داود والترمذي وابن ماجه والنَّسائي)

Invoking Allah and performing prayer at the end of the night

65. Abû Hurayrah, may Allah be satisfied with him, narrated that the Messenger of Allah (PBUH) said, "Our Lord, Blessed and Glorified be He, descends every night to the nearest heaven when there remains the last third of the night. He says, 'Who will invoke Me and I (may) respond to him?

Who will ask Me (for something) and I (may) give (it to) him? Who will ask Me to forgive him and I (may) forgive him?" (Al-Bukhârî, Muslim, and others)

رجــلان عجــب منهما ربنـــا عــز وجــل

٦٦- عن ابن مسعود - رضي الله عنه - عن النبي ﷺ قال: "عَجِبَ ربنا عز وجلّ من رجلين: رجلٍ ثارَ عن وطائهِ ولحافهِ من بين أهله وحبِّه إلى صلاته فيقول ربُّنَا: أيا ملائكتي انظروا إلى عَبْدي ثَارَ من فراشـــه ووطائـــه ومن بين حيّه وأهْلِه إلى صلاته رغبةً فيما عندي وشـــفقةً مما عندي، ورجلٌ غَزَا في سبيل الله عزَّ وجلَّ فانهزموا فعلم ما عليه من الفرار وما له في الرجوع، فرجع حتى أهريق دمهُ رغبةً فـــيما عندي وشفقةً مما عندي فيقولُ الله عز وجل لملائكته: انظروا إلـــى عـــبدي رجع رغبة فيما عندي ورهبة مما عندي حتى أهريق دَمُهُ". (أحمد وأبو داود)

Allah rejoices at two men

66. Ibn Mas`ûd, may Allah be satisfied with him, narrated that the Prophet (PBUH) said, "Our Lord, the Exalted in Might and the Ever-Majestic, rejoices at two men: one of them casts his bedspread and covers off and leaves his wife and his beloved people to perform prayer. So, Allah says to his angels, 'O My angels, look at My servant who has cast his bedspread and covers and left his beloved people and his wife to perform his prayer longing for (the reward) that I have (for those who obey Me) and

fearing (the punishment) that I have (for those who disobey Me). And (the other man is) a man who goes on an invasion in the Cause of Allah, the Exalted in Might and the Ever-Majestic, (with others) and they are defeated. He envisions what (punishment) he will receive if he flees and what (reward) he will receive if he returns (to fight again). Thus, he returns (and fights) until his blood is shed, longing for (the reward) that Allah has and fearing (the punishment) that He has.' Then Allah, the Exalted in Might and the Ever-Majestic, says to His angels, 'Look at My servant who has returned (to the battle), longing for (the reward) that I have and fearing (the punishment) that I have, until his blood has been shed.'" (Ahmad and Abû Dâwûd)

فَضْلُ النَّوافِل

٦٧- عن أبي هريرة - رضي الله عنه - عن رسول الله ﷺ قال: "أول ما يحاسب به العبد صلاته فإن كان أكملها وإلا قال الله عز وجل: انظروا لعبدي من تطوع؛ فإن وجد لَه تطوع قال: أكملوا به الفريضة". (النَّسائي)

The virtue of voluntary acts of worship

67. Abû Hurayrah, may Allah be satisfied with him, narrated that the Messenger of Allah (PBUH) said, "The first thing for which a servant (of Allah) will be called for account on the Day of Resurrection is Prayer. If he performs it completely, (it will be

reco-rded as perfectly performed), otherwise Allah, the Exalted in Might and the Ever-Majestic, will say (to His angels), 'See if My servant performed any voluntary (prayers).' If there are any voluntary (prayers that he performed), He will say, 'Complete with them (what he did not perform of) the obligatory (prayers)?'" (An-Nasâ'î)

فَضْـلُ المُـؤذنَ

٦٨- عن عقبة بن عامر - رضي الله عنه - قال: سمعت رسول الله ﷺ يقـول: "يَعْجَبُ ربكم من راعي غَنَمٍ في رأس شظِيَّةٍ بجبلٍ يؤذن بالصـلاة ويصلي فيقول الله عز وجل: انظروا إلى عبدي هذا يُؤذّن ويقيم الصلاة يخاف مني، قد غفرت لعبدي وأدخلته الجنة".

(أبو داود والنّسائي)

The virtue of calling for prayer

68. `Uqbah Ibn `Âmir, may Allah be satisfied with him, narrated, "I heard the Messenger of Allah (PBUH) saying, 'Your Lord rejoices at a shepherd who calls for prayer on the top of a hill on a mountain and performs prayer (there). Allah, the Exalted in Might and the Ever-Majestic, says, 'Look at this servant of Mine. He calls for prayer and performs it out of fearing Me. I have forgiven My servant and admitted him to Paradise.'"

(Abû Dâwûd and An-Nasâ'î)

فضيلــةُ صــلاة الفجْــرِ وصــلاةِ العصــرِ

٦٩- عــن أبــي هريرة - رضي الله عنه - أن رسول الله ﷺ قال: "يتَعاقــبون فيكم ملائكةٌ بالليل وملائكةٌ بالنهار، ويجتمعون في صلاة الفجر وصلاة العصر، ثم يعْرُج الذين باتوا فيكم فيسألهم - وهو أعلمُ بهــم -: كــيف تَرَكْــتُم عبادي ؟ فيقولون: تركْنَاهُم يصلون وأتيناهم وهم يصلون". (البُخاريُّ ومسلم)

The virtue of the *Fajr* Prayer and the `*Asr* Prayer

69. Abû Hurayrah, may Allah be satisfied with him, narrated that the Messenger of Allah (PBUH) said, "(Certain) angels visit you throughout the night and (certain) angels throughout daytime, (each group) in succession. They (all) gather together during the *Fajr* Prayer and the `*Asr* Prayer. Then those who have spent the night among you ascend (to heavens) and He (Allah) asks them, though He knows best about them, 'In what condition did you leave My servants?' They say, 'We left them when they were performing prayer, and they were performing prayer (as well) when we visited them (first).'"

(Al-Bukhârî and Muslim)

فَضْــلُ المكثِ فِي المسجــد مِنَ المغــربِ إلى العشَــاءِ

٧٠- عــن عــبد الله بن عمرو - رضي الله عنهما - قال: صلينا مع رسول الله ﷺ المغرب فرجع من رجع وعقَّب من عقَّب فجاء رسول

الله ﷺ مُســرعاً قد حَفَزَهُ النَّفس، وقد حَسَرَ عن رُكْبتيه فقال: "أبْشِروا هــذا ربُّكــم قد فَتَحَ باباً من أبواب السماء يُباهي بكم الملائكة يقولُ: انظروا إلى عبادي قد قَضَوا فريضةً وهم ينتظرون أخرى".

(ابن ماجه وأحمد)

Staying at the mosque between the *Maghrib* Prayer and the *`Ishâ'* Prayer

70. `Abdullâh Ibn `Amr, may Allah be satisfied with him, narrated, "We performed the *Maghrib* Prayer with the Messenger of Allah (PBUH) then some people returned (home) and some others remained (at the mosque). Then the Messenger of Allah (PBUH) came quickly short of breath and his knees were uncovered. He said, 'Have good news! Your Lord has opened a gate from the gates of heaven to show to the angels how proud of you He is. He says, 'Look at My servants. They have already performed an obligatory (prayer) and are waiting for another.'" (Ibn Mâjah and Ahmad)

حِــرْزٌ فِــي أوَّلِ النَّهــارِ

٧١- عــن نعــيم بن همار الغطفاني؛ أنه سمع رسول الله ﷺ يقول: "قــال الله عــزَّ وجلَّ: يا بن آدم لا تعجز عن أربع ركعات من أوَّل النَّهار أكفكَ آخره". (أحمد وأبو داود وابن حبان)

A refuge at the beginning of the day

71. Na`îm Ibn Hammâr Al-Ghatafânî, may Allah be satisfied with him, narrated that he heard the

Messenger of Allah (PBUH) saying, “Allah, the Exalted in Might and the Ever-Majestic, said, ‘O son of Adam, do not (let anything make you) fail to (perform) four *rak`ah*s at the beginning of the day, and I shall suffice you at the end of it.’”

(Ahmad, Abû Dâwûd, and Ibn Hibbân)

كنـــزٌ مِـــنْ كنُــوزِ الجنـــةِ

٧٢- عن أبي هريرة - رضي الله عنه - أن رسول الله ﷺ قال: "ألا أعلمــك" أو قـــال: "ألا أدلـــك علـــى كلمة من تحت العرش من كنْز الجـــنة تقـــول: لا حـــول ولا قـــوة إلا بـــالله فيقول الله، عز وجل: أسلم عبدي واستسلم". (الحاكم)

One of the treasures of Paradise

72. Abû Hurayrah, may Allah be satisfied with him, narrated that the Messenger of Allah (PBUH) said, “May I teach you…” or he said “May I guide you to a word (that comes) from under the Throne (and it is) a treasure from Paradise? (It is to) say, ‘*Lâ hawla wa-lâ quwwata illâ bi-llâh* (There is neither might nor power except with Allah).’ Allah, the Exalted in Might and the Ever-Majestic, would say then, ‘My servant has declared his being a (true) Muslim and (his) submission (to Me).’” (Al-Hâkim)

فَضْلُ استغفار الوَلَد لأبَوَيْه

٧٣- عن أبي هريرة - رضي الله عنه - قال: قال رسول الله ﷺ: "إن الله عزَّ وجلَّ ليرفع الدرجةَ للعبدِ الصالح في الجنةِ فيقول: يا ربِّ أنَّى لي هذه فيقول باستغفار ولدكَ لك". (أحمد)

When a son asks Allah to forgive his parents

73. Abû Hurayrah, may Allah be satisfied with him, narrated, "The Messenger of Allah (PBUH) said, 'Indeed, Allah, the Exalted in Might and the Ever-Majestic, would raise a righteous servant one degree in Paradise and he would say, 'O My Lord, by (virtue of) what have I got this (degree)?' Allah would then say, 'Because your son has asked (Me) to forgive you.'" (Ahmad)

استحْلالُ الشيطانِ لمَا لَمْ يُذْكر اسمُ الله عليه

٧٤- عن ابن عباس - رضي الله عنهما - عن النبي ﷺ قال: "قال إبليسُ: يا ربِّ ليس أحد من خلقك إلا جعلتَ له رزقاً ومعيشةً فما رزقي؟ قال: ما لم يُذكر اسمُ الله عليه". (أبو نعيم)

Not mentioning Allah's Name on provisions

74. Ibn `Abbâs, may Allah be satisfied with him, narrated that the Prophet (PBUH) said, 'Iblîs (Satan) said, 'O my Lord, You have made provision and livelihood for all Your creatures, so what is mine?' Allah said, '(You have no access to their provision)

unless the Name of Allah is not pronounced on it.'"
(Abû Nu`aym)

أوَّلُ خلْــقِ الله

٧٥- عن عبادة بن الصامت - رضي الله عنه - قال: سمعت رسول الله ﷺ يقــول: "إن أوَّل مــا خلق الله القلمَ فقال لَه: اكتُب، قال: رب وماذا أكتب ؟ قال: اكتُبْ مَقَاديرَ كلِّ شيءٍ حتى تقوم الساعة".

(أبو داود وأحمد)

The first thing Allah created

75. `Ubâdah Ibnus-Sâmit, may Allah be satisfied with him, narrated, "I heard the Messenger of Allah (PBUH) saying, 'The first thing Allah created was the pen. He said to it, 'Write!' It said, 'O my Lord, what should I write?' He said, 'Write the destinies of all things until the Hour (i.e., the Day of Resurrection) is due.'" (Abû Dâwûd and Ahmad)

قَــوْلُ الله عزَّ وجلَّ لآدمَ : يرحَمُــكَ الله

٧٦- عن أنس بن مالك - رضي الله عنه - أن رسول الله ﷺ قال: "لمَّــا نفخ الله في آدمَ الروحَ فبلغ الروحُ رأسه عطس فقال: الحمدُ لله ربِّ العالمين. فقال له تبارك وتعالى: يَرْحَمُكَ الله". (ابن حبان)

Allah's saying to Adam, "Your Lord (will) have mercy on you."

76. Anas Ibn Mâlik, may Allah be satisfied with him, narrated that the Messenger of Allah (PBUH)

said, "When Allah breathed the soul into Adam and the soul reached his head, he sneezed. Thereupon he said, '(All) the praises be to Allah, the Lord of the worlds.' Allah, Blessed and Glorified be He, said, 'Your Lord (will) have mercy on you.'" (Ibn Hibbân)

تَحِيَّــةُ المُسْلِمِيــنَ

٧٧- عــن أبــي هريرة - رضي الله عنه - أن رسول الله ﷺ قال: "خلق الله آدمَ على صورته طوله ستون ذراعاً، فلما خلقه قال: اذْهَب فسـلِّم على أولئك، نَفَرٌ من الملائكة جلوسٌ، فاستمع ما يُحَيُّونك فإنها تَحِيَّتُك وتحية ذُرِّيَّتك فقال: السَّلامُ عليكم، فقالوا: السلام عليك ورحمة الله، فـزادوه ورحْمَـةُ الله، فكل من يدخل الجنة على صورة آدم فلم يزل الخلقُ ينقصُ بعدُ حتى الآن". (البخاري ومسلم)

The salutation of Muslims

77. Abû Hurayrah, may Allah be satisfied with him, narrated that the Messenger of Allah (PBUH) said, "Allah created Adam on his image, (making him) sixty cubits tall. When he (finished) creating him, He said, 'Go and salute those – meaning a group of angels sitting – and listen how they will answer the salutation, for it will be your salutation and the salutation of your descendants.' Adam said, '*As-sâlâmu `alaykum* (Peace be upon you!)' They said, '*As-sâlâmu `alaykum wa rahmatu-llâh* (Peace and Allah's Mercy be upon you!)' thus adding "*wa rahmatu-llâh* (and Allah's Mercy)" (to his salutation). Any person who will enter Paradise will be like

Adam in image. And creatures have been decreasing (in height) after him up till now."

(Al-Bukhârî and Muslim)

قِصَّةُ مُوسَى عَلَيْهِ السَّلامُ مع مَلَكِ الموْتِ عَلَيْهِ السَّلامُ

٧٨- عـن أبـي هريرة - رضي الله عنه - أن رسول الله ﷺ قال: "جـاءَ ملكُ الموت إلى مُوسى عليه السلام فقال لَه: أجِبْ ربَّك" قال: "فلَطَـمَ موسى عليه السلام عينَ ملك الموت ففقأها" قال: "فرجع الملك إلـى الله تعالى فقال: إنَّك أرسَلْتني إلى عبدٍ لك لا يريد الموت وقد فقأ عينـي" قـال: "فرَدَّ الله إليه عينه وقال: ارجع إلى عَبْدي فقل: ألحياةَ تُريد ؟ فإن كنت تريدُ الحياة فضَعْ يَدَك على مَتْنِ ثَوْرٍ فما توارت يدُك من شعْرِه فإنك تعيش بها سنة قال: ثم مَهْ ؟ قال: ثم تموت قال: فالآن مـن قريب رب أمتني من الأرض المقدسة رَمْيَةً بِحَجَرٍ" قال رسول الله ﷺ: "والله لـو أنِّـي عِـنْدَه لأرَيْتُكُمْ قَبْرَه إلى جانب الطريقِ عند الكَثيب الأحمر". (مسلم والبُخاريُّ)

The story of Mûsâ (Moses) with the Angel of Death

78. Abû Hurayrah, may Allah be satisfied with him, narrated that the Messenger of Allah (PBUH) said, "The Angel of Death came to Mûsâ, peace be upon him, and said to him, 'Respond to (the call) of your Lord.' Mûsâ struck the eye of the Angel of Death and knocked it out. The Angel went back to Almighty Allah and said, 'You sent me to a servant

of Yours who does not like to die and he knocked out my eye.' Allah restored his eye (to its place) and said, 'Go to My servant and say, 'Is it life that you want? If it is life that you want, place your hand on the body of an ox and you will live for (a number of) years equal to (the number of) the hair your hand covers.' (The angel said that to Mûsâ and) he said, 'What, then?' He (the angel) said, 'Then you will die.' He (Mûsâ) said, 'Let it be now.' (Then Mûsâ invoked Allah, saying,) 'O my Lord, make me die (as close) to the sacred land (as the distance caused by) throwing a stone (is)!'" The Messenger of Allah (PBUH) said, 'Had I been near that place, I would have shown you his grave by the side of the path at the red mound."

(Muslim and Al-Bukhârî)

فَضْـــلُ الله عَلَى نبيِّــه أيــوب عليه السَّــلامُ

٧٩- عــن أبــي هريرة - رضي الله عنه - أن رسول الله ﷺ قال: "بينما أيوب يغتسل عُرياناً خرَّ عليه رِجْلُ جَرادٍ من ذَهبٍ فجعل يَحْثِي في ثَوْبه فنادى ربُّه: يا أيوب ألم أكنْ أغنيتك عما ترى ؟ قال: بلى يا رب ولكن لا غنى لي عن بركتك". (البُخاريُّ والنَّسائي)

Allah's Favor upon His Prophet Ayyûb (Job)

79. Abû Hurayrah, may Allah be satisfied with him, narrated that the Messenger of Allah (PBUH) said, "Once while Ayyûb was taking a bath, naked, a great number of gold locusts started falling upon him and he started collecting them in his clothes. His Lord called him, saying, 'O Ayyûb, did I not make

you rich enough more than what you are seeing (now)?' He said, 'Yes, O my Lord, (You did,) but I cannot do without Your blessings.'"

(Al-Bukhârî and An-Nasâ'î)

من وســاوس الشيطــان

٨٠- عن أنس بن مالك - رضي الله عنه - عن رسول الله ﷺ قال: "قال الله عزَّ وجلَّ: إن أمتَّك لا يزالون يقولون ما كَذَا ؟ ما كذا ؟ حتى يَقُولُوا: هذا الله خلق الخلق فمن خلق الله ؟" (مسلم)

A form of satanic insinuation

80. Anas Ibn Mâlik, may Allah be satisfied with him, narrated that the Messenger of Allah (PBUH) said, "Allah, the Exalted in Might and the Ever-Majestic, said, 'Your *Ummah* will keep saying, 'What is this, what is this? until they say, 'Allah created the creation, but who created Allah?'" (Muslim)

فضــل الصــلاة على النــبي ﷺ

٨١- عن عبد الرحمن بن عوف - رضي الله عنه - قال: خرج رسول الله ﷺ فاتبعــته حــتى دخــل نخلاً فسجد فأطال السجود حتى خفت أو خشــيت أن يكــون الله قد توفاه أو قبضه، قال: فجئت أنظر فرفع رأسه فقال: "مالَكَ يا عبد الرحمن" قال: فذكرت ذلك له فقال: "إنَّ جبريل عليه السلام قال لي: ألا أبَشِّرُكَ، إنَّ الله عزَّ وجلَّ يقول لك: من صلَّى عليك صليت عليه ومن سلَّم عليك سلَّمت عليه". (أحمد والبيهقي وأبو يعلى)

Asking Allah to send blessings on the Prophet (PBUH)

81. `Abdur-Rahmân Ibn `Awf, may Allah be satisfied with him, narrated, “Once the Messenger of Allah (PBUH) went out and I followed him until he entered (a patch of) palm trees. He prostrated (there) for so long time that I became afraid that Allah might have taken his soul. I came (close) to check (him) but he raised his head and said, ‘What is it, O `Abdur-Rahmân?’ I told him that (which had befallen me) and he said, ‘Jibrîl, peace be upon him, said to me, ‘May I give you glad tidings? Allah, the Exalted in Might and the Ever-Majestic, says to you, ‘Whoever (asks Me to) send blessings on you, I shall send blessings on him; and whoever (asks Me to) send peace on you, I shall send peace on him.’”

(Ahmad, Al-Bayhaqî, and Abû Ya`lâ)

الحـــثُّ عَلَى الأمْـــرِ بالمعـــرُوفِ والنَّهْـــي عَنِ المُنْكَـــرِ

٨٢- عـــن أبـــي ســـعيد الخدري - رضي الله عنه - يقول: سمعت رســـول الله ﷺ يقول: "إن الله ليسأل العبد يوم القيامة حتى يقول: ما مـــنعك إذا رأيـــت المنكر أن تُنكره ؟ فإذا لقَّن الله عبداً حُجته قال: يا ربِّ رجوتُك وفرقتُ من الناس". (ابن ماجه وابن حبان)

Enjoining the right and forbidding the wrong

82. Abû Sa`îd Al-Khudrî, may Allah be satisfied with him, narrated, “I heard the Messenger of Allah

(PBUH) saying, 'Allah will surely question a servant (of His) on the Day of Resurrection until He says, 'What did prevent you from forbidding the wrong when you saw it?' When Allah lets a servant know the proof (of the wrong he committed), he would say, 'O my Lord, I wished for Your (reward) and kept away from people.'" (Ibn Mâjah and Ibn Hibbân)

فَضْلُ فاتحة الكتاب

٨٣- عن أبي هريرة - رضي الله عنه - أن رسول الله ﷺ قال: "قال الله تعالى: قسمتُ الصلاةَ بيني وبين عبدي نصفين ولعَبْدي ما سأل فإذا قال العبدُ: الحَمْدُ لله رب العالمين، قال الله تعالى: حَمِدني عبدي. وإذا قال: الرحمن الرحيم، قال الله تعالى: أَثْنَى عليَّ عبدي. وإذا قال: مالك يوم الدين قال: مَجَّدَني عبدي (وقال مرة: فَوَّض إليَّ عبدي) فإذا قل: إيَّاك نعبد وإيَّاك نستعين. قال: هذا بيني وبين عبدي ولعَبْدي ما سأل فإذا قال: اهدنَا الصِّراطَ المُسْتَقِيم صراط الذين أنعمت عليهم غَيْرِ المغضوب عليهم ولاالضَّالين قال: هذا لِعَبْدي ولعبدي ما سأل". (مسلم)

The virtue of the opening (chapter) of the Book[1]

83. Abû Hurayrah, may Allah be satisfied with him, narrated that the Messenger of Allah (PBUH) said,

[1] i.e., the Chapter of Al-Fâtihah, the first chapter in the *Qur'ân*. (Translator)

"Almighty Allah said, 'I have divided Prayer between Me and My servant into two halves and My servant will receive what he asks for. When the servant says, '(All) the praises be to Allah, the Lord of the worlds,' Allah says, 'My servant has praised Me.' And when he says, 'The Most Beneficent, the Most Merciful.' Allah, says, 'My servant has lauded Me.' And when he says, 'The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e., the Day of Resurrection),' Allah says, 'My servant has glorified Me.' – And once (the narrator) said (that Allah said (in this very regard,) 'My servant has committed (his will) to Me.' – And when he says, 'You (Alone) we worship, and You (Alone) we ask for help (for each and every thing).' Allah says, 'This is (divided) between Me and My servant, and My servant will receive what he asks for.' And when the servant says, 'Guide us to the Straight Way, the Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger (such as Jews), nor of those who went astray (such as Christians),' Allah says, 'This is for My servant, and My servant will receive what he asks for.'" (Muslim)

تَحْـريـمُ قَطْـعِ الرَّحِـمِ

٨٤- عن أبي هريرة - رضي الله عنه - عن النبي ﷺ قال: "إن الله خلـق الخلق حتى إذا فرغ من خَلْقه قالت الرحم: هذا مقام العائذ بك مـن القطيعة. قال: نعم، أما ترضين أن أصِل من وصَلَك وأقْطع من

قطعـك ؟ قالـت: بلـى يـا رب قال: فهو لك". قال رسول الله ﷺ: "فاقْـرءُوا إن شـئتم فَهَـلْ عَسَـيْتُم إن توَلَّيْتُمْ أنْ تُفْسِدوا في الأرض وتقطِّعُوا أرْحَامَكُمْ". (البخاري ومسلم)

The prohibition of severing ties of kinship

84. Abû Hurayrah, may Allah be satisfied with him, narrated that the Prophet (PBUH) said, "Allah created the creation, and when He finished it, the *rahim* (ties of kinship) said, 'Here I seek refuge with You from being severed.' He said, 'Will you be satisfied if I favor whoever keeps your ties and withhold My Favors from whoever severs your ties?' It said, 'Yes, O my Lord.' Then Allah said, 'So that is for you.'" The Messenger of Allah (PBUH) added, "*Recite if you wish, 'Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship?'*"[1] (Al-Bukhârî and Muslim)

تَحْـريمُ سَـبِّ الـدَّهْـر

٨٥- عـن أبي هريرة - رضي الله عنه - قال: قال رسول الله ﷺ: "قال الله عز وجل: يُؤْذيني ابنُ آدم يَسبُّ الدهرَ وأنا الدهر بيدي الأمر أقَلِّب الليلَ والنهارَ". (مسلم وأبي داود والنَّسائي).

The prohibition of cursing time

85. Abû Hurayrah narrated, "The Messenger of Allah (PBUH) said, 'Allah, the Exalted in Might and

[1] *Qur'ân*: 47: 22.

the Ever-Majestic, said, 'Son of Adam annoys Me: he curses time and I am (the determiner of) time (and what happens during it); (all) affairs are in My Hand, (and) I alternate night and day.'"

(Muslim, Abû Dâwûd, and An-Nasâ'î)

تَحْــرِيمُ الكِبْــرِ

٨٦- عن أبي سعيد الخدري وأبي هريرة - رضي الله عنهما - قالا: قــال رســـول الله ﷺ: "العــزُّ إزارُه والكبرياءُ رِداؤهُ فمن ينازِعْني عَذَّبْتُه". (مسلم وابن ماجه وأبو داود)

The prohibition of arrogance

86. Abû Sa`îd Al-Khudrî, may Allah be satisfied with him, and Abû Hurayrah, may Allah be satisfied with him, narrated, "The Messenger of Allah (PBUH) said, 'Might is His wrapper and grandeur is His garment.'[1] (Allah says,) 'Therefore, I shall torture whoever contends with Me concerning them[2].'"

(Muslim, Ibn Mâjah, and Abû Dâwûd)

عُقُــوبَــةُ المُتَخَاصِمِيــنَ

٨٧- عــن أبي هريرة - رضي الله عنه - قال: قال رسول الله ﷺ: "تُفْــتَحُ أبــوابُ الجنَّةِ في كل اثنين وخميس" - قال معمر: وقال غير

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[1] i.e., might and grandeur are as close and attached to Allah as one's wrapper and garment are close to one's body. And, Allah knows best. (Translator)

[2] i.e., by being arrogant, haughty, and the like. (Translator)

سـهيل: "وتُعْـرضُ الأعمالُ في كل اثنين وخميس - فيغفر الله عز وجـل لكـلِّ عبدٍ لا يُشْرِكُ به شيئاً إلا المُتَشاحنين يقول الله للملائكة: ذروهما حتى يصطلحا". (أحمد)

The punishment of harboring hostility

87. Abû Hurayrah, may Allah be satisfied with him, narrated, "The Messenger of Allah (PBUH) said. 'The gates of Paradise are opened on every Monday and Thursday.'" Ma`mar said, "(Narrators) other than Suhayl said (that the Prophet said), 'And deeds are displayed (before Allah) on every Monday and Thursday, and Allah, the Exalted in Might and the Ever-Majestic, forgives every servant (of His) who does not associate anything with Him (in worship) except for two persons who harbor enmity against each other. Allah says to the angels, 'Leave these two until they reconcile.'" (Ahmad)

إذا مَرِضَ العَبْـدُ كُتِبَ لَهُ من الأجْـر ما كانَ يعمَـلُ به وهو صحيـحٌ

٨٨- عن عقبة بن عامر- رضي الله عنه - أن رسول الله ﷺ قال: "لـيس مـن عمل يوم إلا وهو يُخْتَمُ عليه، فإذا مَرِض المؤمنُ قالت الملائكة: يا ربَّنا عبدك فلان قد حبسته فيقول الرب عز وجل: اختموا له على مثل عمله حتى يبرأ أو يموت". (أحمد)

Good deeds carried out in health are recorded as the same in illness

88. `Uqbah Ibn `Âmir, may Allah be satisfied with him, narrated that the Messenger of Allah (PBUH) said, "There is no deed done on a day but is sealed. So, if a believer becomes ill, the angels say, 'O our Lord, You have confined Your servant so and so (through illness).' The Lord, the Exalted in Might and the Ever-Majestic, says, 'Seal for him his same deeds until he recuperates or dies.'" (Ahmad)

الجنَّـــةُ لِمَـــنْ ذَهَـــبَ بصـــرَهُ فَصَبَـــرَ واحْتَسَـــب

٨٩- عـــن ابن عباس - رضي الله عنه - قال: قال رسول الله ﷺ: "يَقُـــول الله تبارك وتعالى : إذا أخذتُ كَريمتيْ عَبْدي فَصبرَ واحْتَسب لم أرْضَ له ثواباً دون الجنة". (ابن حبان)

Keeping patient and hoping for reward on losing sight

89. Ibn `Abbâs, may Allah be satisfied with him, narrated, "The Messenger of Allah (PBUH) said, 'Allah, Blessed and Glorified be He, says, 'If I take the two honorable (organs) of My servant (i.e., his two eyes) but he keeps patient and hopes for (My) reward, I will not be satisfied with any reward (for that) except Paradise.'" (Ibn Hibbân)

فَضْــلُ الفَقْــرِ

٩٠- عن عبد الله بن عمرو بن العاص عن رسول الله ﷺ قال: "هل تَــدْرُون أولَ من يَدْخُل الجنَّةَ من خلقِ الله ؟" قالوا: الله ورسوله أعلم. قـــال: "أول مـــن يدخل الجنة من خلق الله الفقراء والمهاجرون الذين تُسَدُّ بهم الثُّغور ويُتقي بهم المكاره، ويموت أحدُهم وحاجَتُه في صدره لا يســتطيعُ لهــا قضاءً فيقول الله عز وجل لمن يشاء من ملائكته: ائــتوهم فحــيوهم، فــتقول الملائكة: نحن سكّان سمائك وخيرتُك من خَلْقِــك أفتأمرنا أن نأتي هؤلاء فنُسلِّم عليهم ؟!! قال: إنَّهم كانوا عباداً يَعْبُدوني لا يشركون بي شيئاً، وتُسَدُّ بهم الثغور، ويتقي بهم المكاره، ويموت أحدهم وحاجته في صدره لا يستطيع لها قضاء، قال: فتأتيهم الملائكة عند ذلك فيدخلون عليهم من كل بابٍ سلامٌ عليكم بما صَبَرْتُم فنعم عقبى الدار". (أحمد)

The virtue of poverty

90. `Abdullâh Ibn `Amr Ibnul-`Âs, may Allah be satisfied with him, narrated that the Messenger of Allah (PBUH) said, “Do you know who will be the first to enter Paradise from Allah's creatures?” They (the listeners) said, “Allah and His Messenger know better.” He said, “The first to enter Paradise from Allah's creatures are the poor people and the emigrants, with whom the openings (of a land or a place) are blocked, through whom hardships are avoided, and the one of whom dies with a need in his heart while not being able to fulfill it. Allah, the

Exalted in Might and the Ever-Majestic, says to whomever He wants from among His angels, 'Go to them and salute them.' The angels say, 'We are the inhabitants of Your heavens and the elite among Your creation. So, (in spite of this), do You command us to go to these (people) to salute them?' He says, 'They were servants who used to worship Me (Alone), associating nothing with Me. (Besides), openings were blocked with them, hardships were avoided through them, and the one of them would die with a need remaining in his heart while not being able to fulfill it.'" He (the Prophet) said, "Thereupon the angels come to them, entering to them from every gate (with the salutation) 'Peace be upon you, for that you persevered in patience! Excellent indeed is the final home!'" (Ahmad)

من أشراط الساعة الكبرى

٩١- عن أبي ذر - رضي الله عنه - قال: كنت مع النبي ﷺ على حمار عليه بَرْذَعَةٌ أو قطيفةٌ قال: فذاك عند غروب الشمس فقال لي: "يا أبا ذر هل تدري أين تغيبُ هذه ؟" قال: قلتُ: الله ورسوله أعلم قال: "فإنها تغرب في عين حامئة تنطلق حتى تخرَّ لربها عزَّ وجلَّ ساجدةً تحت العرش فإذا حانَ خُرُوجها أذنَ الله لها فتخرجُ فتطلعُ، فإذا أرادَ أن يُطلعها من حيث تَغْرُبُ حبَسَها فتقول: يا ربِّ إن مسيري بعيد، فيقولُ لها: اطلعي من حيث غِبْتِ فذلك حين لا ينفعُ نفساً إيمانُها". (أحمد)

One of the major signs of the Hour[1]

91. Abû Dharr, may Allah be satisfied with him, narrated, "Once I was with the Prophet (PBUH) (riding) a donkey on which there was a saddle or a (piece of) velvet. That was at sunset. He said to me, 'O Abû Dharr, do you know where this (sun) sets?' I said, 'Allah and His Messenger know better.' He said, 'It sets in a spring of murky water, (then) it goes and prostrates before its Lord, the Exalted in Might and the Ever-Majestic, under the Throne. And when it is time to go out, Allah allows it to go out and thus it rises. But, when He wants to make it rise where it sets, He locks it up. The sun will then say, 'O my Lord, I have a long distance to run.' Allah will say, 'Rise where you have set.' That (will take place) when no (disbelieving) soul will get any good by believing then.'" (Ahmad)

فضل بعض صيغ الحمد

٩٢- عن أنس - رضي الله عنه - قال: جاء النبي ﷺ في الصلاة فقال: الحمد لله حمداً كثيراً طيباً مباركاً فيه، فلمّا قضى النبي ﷺ الصّلاة قال: "أيُّكم القائلُ كذا وكذا" قال: فأرمّ القومُ. قال: فأعادها ثلاثَ مرات، فقال رجل: لأنا قُلْتُها وما أردتُ بها إلا الخير، قال: فقال النبي ﷺ: "لقد ابتدرها اثنا عشر ملكاً فما دَرَوْا كيف يكتُبُوها حتى سألوا ربهم عزَّ وجلَّ، قال: اكتبوها كما قال عَبْدي". (أحمد)

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[1] i.e., of the Day of Resurrection. (Translator)

The virtue of a formula of praise

92. Anas, may Allah be satisfied with him, narrated, “A man came while the Prophet (PBUH) was performing prayer. The man said, ‘*Al-hamdu lillâhi hamdan kathîran tayyiban mubarakan fîh* (Much, good, and blessed praises be to Allah!)’ When the Prophet (PBUH) finished the prayer, he said, ‘Who said such and such (words)?’ The people kept silent, so he repeated it three times. Then a man said, ‘I said them, and I wished nothing but good.’ The Prophet (PBUH) said, ‘Twelve angels came towards them as hastily (as if they were in a race), but they did not know how to record them until they asked their Lord, the Exalted in Might and the Ever-Majestic, and He said, ‘Record them as My servant said (them).’” (Ahmad)

متن الأربعين النووية

الإمام النووي

An-Nawawî's Forty *Hadîth*s

By:

Imâm An-Nawawî

Edited by:
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بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ

الْحَدِيثُ الأَوَّلُ

عَنْ أَمِيرِ الْمُؤْمِنِينَ أَبِي حَفْصٍ عُمَرَ بْنِ الْخَطَّابِ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: "إِنَّمَا الأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَنْكِحُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ".

رَوَاهُ إِمَامَا الْمُحَدِّثِينَ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ ابْنِ الْمُغِيرَةِ بْنِ بَرْدِزْبَهْ الْبُخَارِيُّ وَأَبُو الْحُسَيْنِ مُسْلِمُ بْنُ الْحَجَّاجِ بْنِ مُسْلِمٍ الْقُشَيْرِيُّ النَّيْسَابُورِيُّ فِي صَحِيحَيْهِمَا اللَّذَيْنِ هُمَا أَصَحُّ الْكُتُبِ الْمُصَنَّفَةِ.

HADÎTH (1)

The Commander of the Believers Abû Hafs `Umar Ibnul-Khattâb, may Allah be satisfied with him, narrated, "I heard the Messenger of Allah (PBUH) saying, 'Actions are but by intention and every man shall have but that which he intends. Thus he whose emigration (to any place) is for Allah and His Messenger, his emigration will be (counted as being) for Allah and His Messenger, and he whose emigration is to achieve some worldly benefit or to take some woman in marriage, his emigration will be (counted as being) for that for which he has emigrated.'"

It was related by the two *Imâms* of the scholars of *Hadîth*, Abû `Abdullâh Muhammad Ibn Ismâ`îl Ibn Ibrâhîm Ibnul-Mughîrah Ibn Bardiz-bah Al-Bukhârî and Abul-Husayn Muslim Ibnul-Hajjâj Ibn Muslim

Al-Qushayrî An-Naysâbûrî, in their two <u>*Sahîhs*</u>, which are the most authentic of the compiled books (of *hadiîths*).

الْحَدِيــثُ الثَّانــي

عَنْ عُمَرَ (بْنِ الْخَطَّابِ) - رَضِيَ اللَّهُ عَنْهُ - قَالَ: بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللَّهِ ﷺ ذَاتَ يَوْمٍ، إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ، شَدِيدُ سَوَادِ الشَّعْرِ، لاَ يُرَى عَلَيْهِ أَثَرُ السَّفَرِ، وَلاَ يَعْرِفُهُ مِنَّا أَحَدٌ، حَتَّى جَاسَ إِلَى النَّبِيِّ ﷺ، فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ، وَوَضَعَ كَفَيْهِ عَلَى فَخِذَيْهِ، وَقَالَ: "يَا مُحَمَّدُ، أَخْبِرْنِي عَنْ الإِسْلاَمْ. فَقَالَ رَسُولُ اللَّهِ ﷺ: الإِسْلاَمُ أَنْ تَشْهَدَ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنَّ مُحَمَّداً رَسُولُ اللَّهِ، وَتُقِيمَ الصَّلاَةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلاً. قَالَ: صَدَقْتَ. فَعَجِبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ. قَالَ: فَأَخْبِرْنِي عَنْ الإِيمَانِ. قَالَ: أَنْ تُؤْمِنَ بِاللَّهِ، وَمَلاَئِكَتِهِ، وَكُتُبِهِ، وَرُسُلِهِ، وَالْيَوْمِ الآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ. قَالَ: صَدَقْتَ. قَالَ فَأَخْبِرْنِي عَنِ الإِحْسَانِ. قَالَ: أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ.قَالَ: فَأَخْبِرْنِي عَنْ السَّاعَةَ. قَالَ: مَا الْمَسْؤُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ. قَالَ: فَأَخْبِرْنِي عَنْ أَمَارَاتِهَا قَالَ: أَنْ تَلِدَ الأَمَةُ رَبَّتَهَا، وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ. ثُمَّ انْطَلَقَ فَلَبِثْتُ مَلِياً ثُمَّ قَالَ: يَا عُمَرُ أَتَدْرِي مَنْ السَّائِلُ؟" قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: إِنَّهُ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ". رَوَاهُ مُسْلِمٌ.

H̲ADÎTH (2)

`Umar (Ibnul-Khat̲t̲âb), may Allah be satisfied with him, narrated, "One day while we were sitting with the Messenger of Allah (PBUH) there appeared before us a man whose clothes were exceedingly white and whose hair was exceedingly black; no signs of journeying were to be seen on him and none of us knew him. He walked up and sat down by the Prophet (PBUH). Resting his knees against his and placing the palms of his hands on his thighs, he said, 'O Muh̲ammad, tell me about Islam.' The Messenger of Allah (PBUH) said, 'Islam is to testify that there is no god but Allah and that Muh̲ammad is the Messenger of Allah, to perform Prayer, to pay *Zakâh*, to fast in (the month of) Ramad̲ân[1], and to go on pilgrimage to the House[2] if you are able to do so.' He said, 'You have spoken rightly,' and we were amazed at him asking him and saying that he had spoken rightly. He said, 'Then tell me about *îmân*.' He said, 'It is to believe in Allah, His angels, His books, His Messengers, and the Last Day, and to believe in divine destiny, both the good and the evil thereof.' He said, 'You have spoken rightly.' He said, 'Then tell me about *ih̲sân* (perfection).' He said, It is to worship Allah as if you are seeing Him, and while you do not see Him truly He does see you.' He said, 'Then tell me about the Hour[3].' He said, 'The one

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[1] The ninth month in the lunar calendar.
[2] The Ka`bah in Mecca.
[3] i.e., of the Day of Resurrection.

questioned about it knows no better than the questioner.' He said, 'Then tell me about its signs.' He said, 'That the slave-girl will give birth to her mistress[1] and that you will see the barefooted, naked, destitute herdsmen competing in constructing lofty buildings.' Then he took himself off and I stayed for a time. Then he (the Prophet) said, 'O `Umar, do you know who the questioner was?' I said, 'Allah and His Messenger know best.' He said, 'It was Jibrîl (Gabriel), who came to you to teach you your religion.'" (Muslim)

الْحَدِيثُ الثَّالِثُ

عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ - رَضِيَ اللَّهُ
عَنْهُمَا - قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: "بُنِيَ الإِسْلاَمُ عَلَى خَمْسٍ:
شَهَادَةِ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلاَةِ، وَإِيتَاءِ
الزَّكَاةِ، وَحَجِّ الْبَيْتِ، وَصَوْمِ رَمَضَانَ". رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.

HADÎTH (3)

Abû `Abdur-Rahmân `Abdullâh Ibn `Umar Ibnul-Khattâb, may Allah be satisfied with him, narrated, "I heard the Messenger of Allah (PBUH) saying, "Islam has been built on five (pillars)[2]: testifying that

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[1] One of the possible interpretations of these words is that slave-girls will give birth to sons and daughters who will become free and so be the masters of those who bore them.

[2] The word "pillars" dose not appear in the Arabic but has been supplied for clarity of meaning. Pillars (*arkân*) is the generally accepted term in this context.

there is no god but Allah and that Muhammad is the Messenger of Allah, performing Prayer, paying *Zakâh*, going on pilgrimage to the House, and fasting in (the month of) Ramadân.'" (Al-Bukhârî and Muslim)

الْحَدِيــثُ الرَّابِــعُ

عَــنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ ﷺ وَهُوَ الصَّادِقُ الْمَصْدُوقُ، قَالَ: "إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يَبْعَثُ اللهُ مَلَكًا فَيُؤْمَرُ بِأَرْبَعِ كَلِمَاتٍ، وَيُقَالُ لَهُ: اكْتُبْ عَمَلَهُ، وَرِزْقَهُ، وَأَجَلَــهُ، وَشَقِيٌّ أَوْ سَعِيدٌ، ثُمَّ يُنْفَخُ فِيهِ الرُّوحُ، فَإِنَّ الرَّجُلَ مِنْكُمْ لَيَعْمَلُ حَــتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَ الْجَنَّةِ إِلاَّ ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ كِتَابُهُ، فَيَعْمَلُ بِعَمَــلِ أَهْــلِ النَّارِ. وَيَعْمَلُ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَ النَّارِ إِلاَّ ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ". رَوَاهُ الْبُخَارِيُّ.

HADÎTH (4)

`Abdullâh Ibn Mas`ûd, may Allah be satisfied with him, narrated, "The Messenger of Allah (PBUH), who is truthful and truly inspired, said, "Verily, (the matter of the creation of) any one of you (humans) is put together in the womb of the mother in forty days, and then he becomes a clot of thick blood for a similar period, and then a piece of flesh for a similar period. Then Allah sends an angel who is ordered to write four things. He is ordered to write down his (i.e. the new creature's) deeds, his provision, his (date

of) death, and whether he will be blessed or wretched (in the Hereafter). Then the soul is breathed into him. So, a man amongst you may do (good) deeds until there is only a cubit between him and Paradise and then what has been written for him decides his behavior and he starts doing deeds characteristic of the people of Hell-fire[1]. And similarly a man amongst you may do (evil) deeds until there is only a cubit between him and Hell-fire, and then what has been written for him decides his behavior, and he starts doing deeds characteristic of the people of Paradise.'"

(Al-Bukhârî)

الْحَدِيثُ الْخَامِسُ

عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا -، قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: "مَنْ أَحْدَثَ فِي أَمْرِنَا هذَا مَا لَيْسَ فِيهِ فَهُوَ رَدٌّ". رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.

وَفِي رِوَايَةٍ لِمُسْلِمٍ: "مَنْ عَمِلَ عَمَلاً لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ".

HADÎTH (5)

`â'ishah, may Allah be satisfied with her, narrated, "The Messenger of Allah (PBUH) said, "He who innovates something that is not present in this matter of ours (i.e., the religion of Islam) will have it rejected.'" (Al-Bukhârî and Muslim)

According to another version of Muslim: "He who does an act which our matter (i.e., religion) is not in agreement with will have it rejected."

[1] Some scholars explain this as referring to those who do good deeds to show off and not for the sake of Allah

الْحَدِيــثُ السَّــادِسُ

عَــنْ أَبِي عَبْدِ اللَّه النُّعْمَانِ بْنِ بَشِيرٍ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ: سَــمِعْتُ رَسُــولَ اللَّــهِ ﷺ يَقُولُ: "إِنَّ الْحَلاَلَ بَيِّنٌ، وَإِنَّ الْحَرَامَ بَيِّنٌ، وَبَيْنَهُمَا أُمُورٌ مُشْتَبِهَاتٌ لاَ يَعْلَمُهُنَّ كَثِيرٌ مِنَ النَّاسِ، فَمَنْ اتَّقَى الشُّبُهَاتِ فَقَــدِ اسْــتَبْرَأَ لِدِينِهِ وَعِرْضِهِ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ، كَالرَّاعِــي يَرْعَى حَوْلَ الْحِمَى يُوشِكُ أَنْ يَرْتَعَ فِيهِ، أَلاَ وَإِنَّ لِكُلِّ مَلِكٍ حِمًــى، أَلاَ وَإِنَّ حِمَــى اللَّــهِ مَحَارِمُــهُ، أَلاَ وَإِنَّ فِي الْجَسَدِ مُضْغَةً، إِذَا صَــلَحَتْ صَــلَحَ الْجَسَــدُ كُلُّــهُ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ، أَلاَ وَهِيَ الْقَلْبُ". رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.

HADÎTH (6)

Abû `Abdullâh An-Nu`man Ibn Bashîr, may Allah be satisfied with him, narrated, I heard the Messenger of Allah (PBUH) saying, "Surely that which is lawful is evident and that which is prohibited is evident and between the two of them are doubtful matters about which many people do not know. Thus, he who avoids doubtful matters clears himself in regard to his religion and his honor, but he who falls into doubtful matters falls into that which is prohibited, like a shepherd who pastures around a sanctuary and is about to graze therein. Truly every king has a sanctuary, and truly Allah's Sanctuary is His prohibitions. Truly in the body there is a morsel of flesh which, if it be whole, all the body

is whole and which, if it be diseased, all of it is diseased. Truly it is the heart.'" (Al-Bukhârî and Muslim)

الْحَدِيثُ السَّابِعُ

عَنْ تَمِيْمٍ الدَّارِيِّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللهِ ﷺ: "الدِّينُ النَّصِيحَةُ، ثَلاَثاً، قُلْنَا: لِمَنْ هِيَ يَا رَسُولَ اللهِ قَالَ: لِلَّهِ، وَلِكِتَابِهِ وَلِرَسُولِهِ، وَلأَئِمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ". أَخْرَجَهُ مُسْلِمٌ.

HADÎTH (7)

Tamîm Ad-Dârî, may Allah be satisfied with him, narrated, "The Messenger of Allah (PBUH) said three times, '(The essence of) the religion is (to give) advice.' We asked, 'For whom should that be done, O Messenger of Allah?' He replied, For Allah, His Book, His Messenger, and for Muslims being they leaders or common." (Muslim)

الْحَدِيثُ الثَّامِنُ

عَنْ ابْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: "أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَنَّ مُحَمَّداً رَسُولُ اللَّهِ، وَيُقِيمُوا الصَّلاَةَ، وَيُؤْتُوا الزَّكَاةَ، فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ، إِلاَّ بِحَقِّ الإِسْلاَمِ، وَحِسَابُهُمْ عَلَى اللَّهِ تَعَالَى".

رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.

HADÎTH (8)

Ibn `Umar, may Allah be satisfied with him, narrated that the Messenger of Allah (PBUH) said,

"I have been ordered to fight[1] against people until they testify that there is no god but Allah and that Muhammad is the Messenger of Allah and until they perform Prayer and pay *Zakâh*. If they do so, they will have gained protection from me as regards their blood (i.e., their lives) and property, unless (they do acts that are punishable) in accordance with Islam, and their reckoning will be with Almighty Allah."

(Al-Bukhârî and Muslim)

الْحَدِيــثُ التَّاسِــعُ

عَنْ أَبِي هُرَيْرَةَ عَبْدُ الرَّحْمَنِ بْنِ صَخْرٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: "مَا نَهَيْتُكُمْ عَنْهُ فَاجْتَنِبُوهُ، وَمَا أَمَرْتُكُمْ بِهِ فَأْتُوا مِنْهُ مَا اسْتَطَعْتُمْ، فَإِنَّمَا أَهْلَكَ الَّذِينَ مِنْ قَبْلِكُمْ كَثْرَةُ مَسَائِلِهِمْ وَاخْتِلَافِهِمْ عَلَى أَنْبِيَائِهِمْ". رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.

HADÎTH (9)

Abû Hurayrah `Abdur-Rahmân Ibn Sakhr, may Allah be satisfied with him, narrated, "I heard the Messenger of Allah (PBUH) saying, 'Avoid whatever I have forbidden you (to do), and do as much of whatever I have ordered you (to do) as you can. It was only their disagreeing with their Prophets that destroyed those who were before you.'"

(Al-Bukhârî and Muslim)

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[1] War is to be waged in Islam against certain categories of persons such as those who attack a Muslim country, those who prevent the preaching and spread of Islam by peaceful means, and apostates.

الْحَدِيـــثُ الْعَاشِـــرُ

عَـــنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "إِنَّ اللَّهَ تَعَالَى طَيِّبٌ لاَ يَقْبَلُ إِلاَّ طَيِّباً، وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ، فَقَالَ تَعَالَى: ﴿**يَا أَيُّهَا الرُّسُلُ كُلُوا مِنْ الطَّيِّبَاتِ وَاعْمَلُوا صَـــالِحاً**﴾ وَقَـــالَ تَعَـــالَى: ﴿**يَـــا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْـــنَاكُمْ**﴾ ثُـــمَّ ذَكَرَ الرَّجُلَ يُطِيلُ السَّفَرَ، أَشْعَثَ أَغْبَرَ، يَمُدُّ يَدَيْهِ إِلَى السَّـــمَاءِ: يَـــا رَبُّ يَـــا رَبُّ ؛ وَمَطْعَمُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ وَمَلْبَسُهُ حَرَامٌ، وَغُذِيَ بِالْحَرَامِ ؛ فَأَنَّى يُسْتَجَابُ لَهُ!". رَوَاهُ مُسْلِمٌ.

HADÎTH (10)

Abû Hurayrah, may Allah be satisfied with him, narrated, "The Messenger of Allah (PBUH) said, 'Almighty Allah is good and accepts only that which is good. Allah has commanded the believers to do that which He commanded the Messengers; Almighty Allah says, *'O you Messenger! Eat of the good things, and do right...*[1] He also says, *'O you who believe! Eat of the good things wherewith We have provided you...'*[2] Then he (the Prophet) mentioned (the case of) a man who, having journeyed far, is disheveled and dusty and who spreads out his hands toward the sky (saying), 'O Lord! O Lord!' while his food is prohibited, his drink prohibited, his clothing prohibited, and he is nourished with prohibited things, so how can he be answered?!" (Muslim)

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[1] *Qur'ân*: 23: 51.
[2] *Qur'ân*: 2: 172.

الْحَدِيــثُ الْحَــادِي عَشَــرَ

عَنْ أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِب سِبْطِ رَسُولِ اللَّه ﷺ وَرَيْحَانَــتِهُ – رَضِــيَ اللَّهُ عَنْهُمَا – قَالَ: حَفِظْتُ مِنْ رَسُولِ اللَّه ﷺ: "دَعْ مَا يَرِيبُكَ إِلَى مَا لاَ يَرِيبُكَ". رَوَاهُ التِّرْمِذِيُّ وَالنَّسَائِيُّ.

HADÎTH (11)

Abû Muhammad Al-Hasan Ibn `Alî Ibn Abû Tâlib, the grandson of the Messenger of Allah (PBUH) and the one much beloved by him, may Allah be satisfied with him, narrated, "I memorized (the following words) from the Messenger of Allah (PBUH), 'Leave that which makes you doubt for that which does not make you doubt.'"

(At-Tirmidhî and An-Nasâ'î)

الْحَدِيــثُ الثَّانــِي عَشَــرَ

عَــنْ أَبِــيْ هُرَيْرَةَ – رَضِيَ اللَّهُ عَنْهُ – قَالَ: قَالَ رَسُولُ الله ﷺ: "مِنْ حُسْنِ إِسْلاَمِ الْمَرْءِ تَرْكُهُ مَا لاَ يَعْنِيهِ". رَوَاهُ التِّرْمِذِي.

HADÎTH (12)

Abû Hurayrah, may Allah be satisfied with him, narrated, "The Messenger of Allah (PBUH) said, 'It is a part of a man's good observance of Islam is that he leaves things that do not concern him.'"

(At-Tirmidhî)

الْحَدِيثُ الثَّالِثَ عَشَرَ

عَنْ أَنَسٍ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ ﷺ قَالَ: "لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ". رَوَاهُ الْبُخَارِيُّ.

HADÎTH (13)

Anas, may Allah be satisfied with him, narrated, “The Prophet (PBUH) said, ‘None of you (truly) believes until he likes for his (Muslim) brother what he likes for himself.’” (Al-Bukhârî)

الْحَدِيثُ الرَّابِعَ عَشَرَ

عَنِ ابْنِ مَسْعُودٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "لاَ يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ إِلاَّ بِإِحْدَى ثَلاَثٍ: الثَّيِّبُ الزَّانِي، وَالنَّفْسُ بِالنَّفْسِ، وَالتَّارِكُ لِدِينِهِ الْمُفَارِقُ لِلْجَمَاعَةِ". رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ.

HADÎTH (14)

Ibn Mas`ûd, may Allah be satisfied with him, narrated, “The Messenger of Allah (PBUH) said, ‘The blood of a Muslim is not to be legally spilt except in one of three (instances): the married person who commits adultery; a life for a life; and a person who forsakes his religion and abandons the (Muslim) community.’” (Al-Bukhârî and Muslim)

الْحَدِيثُ الْخَامِسَ عَشَرَ

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللهِ ﷺ: "مَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآخِرِ فَلاَ يُؤْذِ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللهِ

وَالْيَوْمِ الآَخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللهِ وَالْيَوْمِ الآَخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ". رَوَاهُ الْبُخَارِيُّ.

HADÎTH (15)

Abû Hurayrah, may Allah be satisfied with him, narrated, "The Messenger of Allah (PBUH) said, 'Whosoever believes in Allah and the Last Day should not harm his neighbor, and whosoever believes in Allah and the Last Day should entertain his guest generously, and whosoever believes in Allah and the Last Day should speak what is good or keep silent.'"

(Al-Bukhârî)

الْحَدِيثُ السَّادِسَ عَشَرَ

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَجُلاً قَالَ لِلنَّبِيِّ ﷺ: أَوْصِنِي قَالَ: "لاَ تَغْضَبْ." فَرَدَّدَ مِرَارًا، قَالَ: "لاَ تَغْضَبْ."

رَوَاهُ الْبُخَارِيُّ.

HADÎTH (16)

Abû Hurayrah, may Allah be satisfied with him, narrated, "A man said to the Prophet (PBUH), 'Advise me.' The Prophet (PBUH) said, 'Do not become angry (or furious).' The man asked (the same) again and again, and each time the Prophet (PBUH) would say, 'Do not become angry (or furious).'"

(Al-Bukhârî)

الْحَدِيــثُ السَّابِــعَ عَشَــرَ

عَنْ شَدَّادِ بْنِ أَوْسٍ – رَضِيَ اللَّهُ عَنْهُ – قَالَ: قَالَ رَسُولُ الله ﷺ: "إِنَّ اللَّــهَ كَتَبَ الإِحْسَانَ عَلَى كُلِّ شَيْءٍ، فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذِّبْحَةَ، وَلْيُحِدَّ أَحَدُكُمْ شَفْرَتَهُ، وَلْيُرِحْ ذَبِيحَتَهُ". رَوَاهُ مُسْلِمٌ.

HADÎTH (17)

Shaddâd Ibn Aws, may Allah be satisfied with him, narrated, "The Messenger of Alla (PBUH) said, 'Verily Allah has prescribed perfection (and proficiency) in all things. Thus, if you kill[1], kill well; and when you slaughter, do it in a good way, and any one of you should sharpen his blade so that the (animal that is to be) slaughtered may be spared (the suffering of slaughtering).'" (Muslim)

الْحَدِيــثُ الثَّامِــنَ عَشَــرَ

عَــنْ أَبِي ذَرٍّ – رَضِيَ اللَّهُ عَنْهُ – قَالَ: قَالَ لِي رَسُولُ اللَّه ﷺ: "اتَّــقِ اللَّــهِ حَيْــثُمَا كُنْــتَ وَأَتْبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمْحُهَا وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ". رَوَاهُ التِّرْمِذِيُّ.

HADÎTH (18)

Abû Dharr, may Allah be satisfied with him, narrated, "The Messenger of Allah (PBUH) said to me, 'Fear Allah wherever you are, follow an evil deed with a good one to abolish it, and treat people kindly." (At-Tirmidhî)

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[1] In case of legal retaliation through legal means.

الْحَدِيــثُ التَّاســعَ عَشَــرَ

عَنِ ابْنِ عَبَّاسٍ – رَضِيَ اللَّهُ عَنْهُ – قَالَ: "كُنْتُ خَلْفَ رَسُولِ اللَّهِ ﷺ يَوْمًا فَقَالَ يَا غُلامُ إِنِّي أُعَلِّمُكَ كَلِمَاتٍ احْفَظِ اللَّهَ يَحْفَظْكَ احْفَظِ اللَّهَ تَجِدْهُ تُجَاهَكَ إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ وَإِذَا اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ وَاعْلَمْ أَنَّ الأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلا بِشَيْءٍ قَدْ كَتَبَهُ اللَّـــهُ لَكَ وَلَوِ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلاَّ بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ رُفِعَتِ الأَقْلامُ وَجَفَّتِ الصُّحُفُ". رَوَاهُ التِّرْمِذِيُّ.

وَفِـــي رِوَايَـــةِ غَيْرِ التِّرْمِذِيِّ: "احْفَظِ اللَّهَ تَجِدْهُ أَمَامَكَ، تَعَرَّفْ إِلَى اللَّـــهِ فِـــي الـــرَّخَاءِ يَعْـــرِفْكَ فِي الشِّدَّةِ، وَاعْلَمْ أَنَّ مَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِـــيبَكَ، وَمَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ، وَاعْلَمْ أَنَّ النَّصْرَ مَعَ الصَّبْرِ، وَأَنَّ الْفَرَجَ مَعَ الْكَرْبِ، وَأَنَّ مَعَ الْعُسْرِ يُسْراً".

HADÎTH (19)

Ibn `Abbâs, may Allah be satisfied with him, narrated, “One day I was (riding) behind the Messenger of Allah (PBUH) and he said, ‘O Young man, I shall teach you some words (of advice): Be mindful of Allah, and Allah will protect you. Be mindful of Allah, and you will find Him in front of you. If you ask (for something), ask Allah. If you seek help, seek help from Allah. And beware that had the whole nation gathered together to benefit you in anything, they would not benefit you in anything except that which Allah had preordained for you; and (beware also that) if they had gathered together

to harm you in anything, they would not harm you in anything except that which Allah had preordained for you. The pens have been raised and the records have been folded." (At-Tirmidhî)

According to a version other than that of At-Tirmidhî: "Be mindful of Allah and you will find Him before you. Get to know Allah in prosperity and He will know you in adversity. Beware that what has passed you by was not to befall you and that what has befallen you was not to pass you by. And know that victory comes with patience, relief with affliction, and ease with hardship."

الْحَدِيثُ الْعِشْرُونَ

عَنْ أَبِي مَسْعُودٍ الأَنْصَارِيِّ – رَضِيَ اللَّهُ عَنْهُ –، قَالَ: قَالَ النَّبِيُّ ﷺ: "إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلَامِ النُّبُوَّةِ الأُولَى: إِذَا لَمْ تَسْتَحِ فَاصْنَعْ مَا شِئْتَ". رَوَاهُ الْبُخَارِيُّ.

HADÎTH (20)

Abû Mas`ûd, may Allah be satisfied with him, narrated, "The Prophet (PBUH) said, 'One of the sayings of the early Prophets which the people have got is: 'If you do not feel ashamed, then do whatever you like'[1].'" (Al-Bukhârî)

[1] There are two possible interpretations of this *hadîth*: first, that man may safely act according to his conscience so long as he feels no shame; and second, that if man is capable of any feeling of shame there is nothing to prevent him from behaving as he likes, i.e., badly.

الْحَدِيثُ الْحَادِيْ وَالْعِشْرُونَ

عَنْ أَبِي عَمْرٍو – وَقِيلَ أَبِي عَمْرَةَ – سُفْيَانَ بْنِ عَبْدِ اللَّه – رَضِيَ اللَّهُ عَنْهُ – قَالَ: قُلْتُ: يَا رَسُولَ اللَّه، قُلْ لِيَ فِي الإِسْلاَمِ قَوْلاً لاَ أَسْأَلُ عَنْهُ أَحَداً غَيْرَكَ، قَالَ: "قُلْ: آمَنْتُ بِاللَّه، ثُمَّ اسْتَقِمْ". رَوَاهُ مُسْلِمٌ.

HADÎTH (21)

Abû `Amr - and he is also given as Abû `Amrah - Sufyan Ibn `Abdullâh, may Allah be satisfied with him, narrated, "I said, 'O Messenger of Allah, tell me something about Islam which I can ask of no one but you.' He said, 'Say, 'I believe in Allah' and thereafter be upright.'" (Muslim)

الْحَدِيثُ الثَّانِي وَالْعِشْرُونَ

عَنْ أَبِي عَبْدِ اللَّه جَابِرِ بْنِ عَبْدِ اللَّه الأَنْصَارِيِّ – رَضِيَ اللَّهُ عَنْهُمَا –: أَنَّ رَجُلاً سَأَلَ رَسُولَ اللَّه ﷺ فَقَالَ: "أَرَأَيْتَ إِذَا صَلَّيْتُ الْمَكْتُوبَاتِ، وَصُمْتُ رَمَضَانَ، وَأَحْلَلْتُ الْحَلاَلَ، وَحَرَّمْتُ الْحَرَامَ، وَلَمْ أَزِدْ عَلَى ذَلِكَ شَيْئاً، أَدْخُلُ الْجَنَّةَ ؟ قَالَ: نَعَمْ". رَوَاهُ مُسْلِمٌ.

HADÎTH (22)

Abû `Abdullâh Jâbir Ibn `Abdullâh Al-Ansârî, may Allah be satisfied with him, narrated, "A man asked the Messenger of Allah (PBUH), 'Do you think that if I perform the obligatory prayers, fast in Ramadân, treat as lawful that which is lawful and treat as prohibited that which is prohibited, and do nothing further, I shall enter Paradise?' He said, 'Yes.'" (Muslim)

الْحَدِيــثُ الثَّالــثُ وَالْعِشْــرُونَ

عَنْ أَبِي مَالِكٍ الأَشْعَرِيِّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللَّه ﷺ: "الطُّهُــورُ شَــطْرُ الإِيمَانِ وَالْحَمْدُ لِلَّه تَمْلأُ الْمِيزَانَ وَسُبْحَانَ اللَّه وَالْحَمْــدُ لِلَّــهِ تَمْلآَنِ أَوْ تَمْلأُ مَا بَيْنَ السَّمَوَاتِ وَالأَرْضِ وَالصَّلاَةُ نُورٌ وَالصَّدَقَةُ بُرْهَانٌ وَالصَّبْرُ ضِيَاءٌ وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ كُلُّ النَّاسِ يَغْدُو فَبَائِعٌ نَفْسَهُ فَمُعْتِقُهَا أَوْ مُوبِقُهَا". رَوَاهُ مُسْلِمٌ.

HADÎTH (23)

Abû Mâlik Al-Ash`arî, may Allah be satisfied with him, narrated, "The Messenger of Allah (PBUH) said, "Purity is half of faith, praising Allah fills the scales, glorifying and praising Allah fill what is between the heaven and the earth, Prayer is light, giving in charity is a sign (of belief), showing patience is brightness, and the *Qur'ân* is an argument for you or against you. All people go out in the morning, everybody selling himself: he either destroys it or saves it."" (Muslim)

الْحَدِيــثُ الرَّابِــعُ وَالْعِشْــرُونَ

عَنْ أَبِي ذَرٍّ - رَضِيَ اللَّهُ عَنْهُ - عَنِ النَّبِيِّ ﷺ فِيمَا رَوَى عَنِ اللَّه تَبَارَكَ وَتَعَالَى أَنَّهُ قَالَ: "يَا عِبَادِي إِنِّي حَرَّمْتُ الظُّلْمَ عَلَى نَفْسِي وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا فَلا تَظَالَمُوا يَا عِبَادِي كُلُّكُمْ ضَالٌّ إِلا مَنْ هَدَيْتُهُ فَاسْتَهْدُونِي أَهْدِكُمْ يَا عِبَادِي كُلُّكُمْ جَائِعٌ إِلا مَنْ أَطْعَمْتُهُ فَاسْتَطْعِمُونِي أُطْعِمْكُمْ يَا عِبَادِي كُلُّكُمْ عَارٍ إِلا مَنْ كَسَوْتُهُ فَاسْتَكْسُونِي أَكْسُكُمْ يَا

عِبَادِي إِنَّكُمْ تُخْطِئُونَ بِاللَّيْلِ وَالنَّهَارِ وَأَنَا أَغْفِرُ الذُّنُوبَ جَمِيعًا
فَاسْتَغْفِرُونِي أَغْفِرْ لَكُمْ يَا عِبَادِي إِنَّكُمْ لَنْ تَبْلُغُوا ضَرِّي فَتَضُرُّونِي وَلَنْ
تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ
كَانُوا عَلَى أَتْقَى قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا يَا
عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَفْجَرِ قَلْبِ
رَجُلٍ وَاحِدٍ مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ
وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ قَامُوا فِي صَعِيدٍ وَاحِدٍ فَسَأَلُونِي فَأَعْطَيْتُ كُلَّ
إِنْسَانٍ مَسْأَلَتَهُ مَا نَقَصَ ذَلِكَ مِمَّا عِنْدِي إِلا كَمَا يَنْقُصُ الْمِخْيَطُ إِذَا أُدْخِلَ
الْبَحْرَ يَا عِبَادِي إِنَّمَا هِيَ أَعْمَالُكُمْ أُحْصِيهَا لَكُمْ ثُمَّ أُوَفِّيكُمْ إِيَّاهَا فَمَنْ وَجَدَ
خَيْرًا فَلْيَحْمَدِ اللَّهَ وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلاَ يَلُومَنَّ إِلاَّ نَفْسَهُ". رَوَاهُ مُسْلِمٌ.

HADÎTH (24)

Abû Dharr, may Allah be satisfied with him, narrated that the Prophet (PBUH) said that Allah, Blessed and Glorified be He, said[1], "O My servants, I have forbidden injustice to Myself and have made it forbidden among you, so do not do injustice to one another. O My servants, all of you are misguided except for those I guide, so ask Me for guidance and I shall guide you. O My servants, all of you are hungry except for those I feed, so ask Me to feed you and I shall feed you. O My servants, all of you are naked except for those I clothe, so ask Me to clothe you and I shall clothe you. O My servants, you have sinned by night and day and I forgive all sins, so ask Me to

[1] This is a *hadîth qudsî*. See the glossary at the end of the book.

forgive you and I shall forgive you. O My servants, you will never reach harming Me so that you can harm Me and you will never reach benefiting Me so that you can benefit Me. O My servants, if the first of you and the last of you, the human of you and the jinn of you, were to be as pious as the most pious heart of any one of you, that would never increase aught in My Kingdom. O My servants, if the first of you and the last of you, the human of you and the jinn of you, were be as evil as the most evil heart of any one of you, that would never decrease aught in My Kingdom. O My servants, if the first of you and the last of you, the human of you and the jinn of you, were to gather on one plain and each one asked Me his request and I gave each one of you what he asked, that would not decrease My Kingdom except what a needle would take if it was inserted in a sea. O My servants, it is but your deeds that I reckon up for you and then recompense you for, so let him who finds good praise Allah and let him who finds other than that blame no one but himself." (Muslim)

الْحَدِيثُ الْخَامِسُ وَالْعِشْرُونَ

عَنْ أَبِي ذَرٍ – رَضِيَ اللَّهُ عَنْهُ – أَنَّ نَاسَاً مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ قَالُوا لِلنَّبِيِّ ﷺ: "يَا رَسُولَ اللَّهِ، ذَهَبَ أَهْلُ الدُّثُورِ بِالأُجُورِ، يُصَلُّونَ كَمَا نُصَلِّي، وَيَصُومُونَ كَمَا نَصُومُ، وَيَتَصَدَّقُونَ بِفُضُولِ أَمْوَالِهِمْ". قَالَ: "أَوَلَيْسَ قَدْ جَعَلَ اللَّهُ لَكُمْ مَا تَصَدَّقُونَ ؟ إِنَّ بِكُلِ تَسْبِيحَةٍ صَدَقَةً، وَكُلِّ تَكْبِيرَةٍ صَدَقَةً، وَكُلِّ تَحْمِيدَةٍ صَدَقَةً، وَكُلِّ تَهْلِيلَةٍ صَدَقَةً،

وَأَمْــرٍ بِالْمَعْرُوفِ صَدَقَةٌ، وَنَهْيٍ عَنْ مُنْكَرٍ صَدَقَةٌ، وَفِي بُضْعِ أَحَدِكُمْ صَدَقَةٌ". قَالُوا: "يَا رَسُولَ اللَّهِ أَيَأْتِي أَحَدُنَا شَهْوَتَهُ وَيَكُونُ لَهُ فِيهَا أَجْرٌ؟" قَــالَ: "أَرَأَيْــتُمْ لَــوْ وَضَعَهَا فِي حَرَامٍ، أَكَانَ عَلَيْهِ وِزْرٌ ؟ فَكَذَلِكَ إِذَا وَضَعَهَا فِي الْحَلَالِ كَانَ لَهُ أَجْرٌ". رَوَاهُ مُسْلِمٌ.

HADÎTH (25)

Abû Dharr, may Allah be satisfied with him, narrated, "Some of the Companions[1] of the Messenger of Allah (PBUH) said to the Prophet (PBUH), 'O Messenger of Allah, the affluent have made off with the rewards: they perform prayer as we perform prayer, fast as we fast, and give the superfluity of their wealth in charity.' He said, 'Has Allah not made things for you to give away in charity? Truly every *tasbîhah* is an act of charity, every *takbîrah* is an act of charity, every *tahmîdah* is an act of charity, and every *tahlîlah* is an act of charity; to enjoin a good action is an act of charity, to forbid an evil action is an act of charity, and in the sexual act of each of you there is an act of charity.' They said, 'O Messenger of Allah, when one of us fulfils his sexual desire will he have some reward for that?' He said, 'Do you (not) think that were he to act upon it unlawfully he would be sinning? Likewise, if he acts upon it lawfully he will have a reward.'" (Muslim)

[1] A Companion (or a sahâbî in Arabic) is a title given to any person who met the Prophet, believed in him, and died a Muslim.

الْحَدِيــثُ السَّــادِسُ وَالْعِشْــرُونَ

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللهِ ﷺ: "كُلُّ سُلاَمَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ، كُلُّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ يَعْدِلُ بَيْنَ اثْنَيْنِ صَدَقَةٌ، وَيُعِينُ الرَّجُلَ عَلَى دَابَّتِهِ فَيَحْمِلُ عَلَيْهَا أَو يَرْفَعُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ، وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ وَكُلّ خَطْوَةٍ يَخْطُوهَا إِلَى الصَّلاَةِ صَدَقَةٌ، وَيُمِيطُ الأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ". رَوَاهُ الْبُخَارِيُّ.

HADÎTH (6)

Abû Hurayrah, may Allah be satisfied with him, narrated, "The Messenger of Allah (PBUH) said, 'One should give in charity for every joint of the human body (as a sign of gratitude to Allah) every day the sun rises. To judge justly between two people is an act of charity; to help a man concerning his mount by helping him to ride it or by lifting his luggage on to it is an act of charity; to say a good word is an act of charity; every step taken on one's way to perform (an obligatory) prayer (in the mosque) is an act of charity; and to remove a harmful thing from the path (of people) is an act of charity.'"

(Al-Bukhârî)

الْحَدِيــثُ السَّابِــعُ وَالْعِشْــرُونَ

عَــنِ النَّوَّاسِ بْنِ سَمْعَانَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ عَــنِ البِرِّ وَالإِثْمِ، فَقَالَ: "البِرّ حُسْنُ الخُلُقِ، وَالإِثْمُ مَا حَاكَ فِي صَدْرِكَ وَكَرِهْتَ أَنْ يَطَّلِعَ عَلَيْهِ النَّاسُ". رَوَاهُ مُسْلِمٌ.

وَعَنْ وَابِصَةَ بْنِ مَعْبَدٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: "جِئْتَ تَسْأَلُ عَنْ الْـبِرِّ ؟" قُلْـتُ: نَعَمْ. قَالَ: "اسْتَفْتِ قَلْبَكَ، الْبِرُّ مَا اطْمَأَنَّتْ إِلَيْهِ النَّفْسُ وَاطْمَـأَنَّ إِلَيْهِ الْقَلْبُ، وَالإِثْمُ مَا حَاكَ فِي النَّفْسِ وَتَرَدَّدَ فِي الصَّدْرِ وَإِنْ أَفْتَاكَ النَّاسُ وَأَفْتَوْكَ". حَدِيثٌ حَسَنٌ رَوَيْنَاهُ فِي مُسْنَدَيِ الإِمَامَيْنِ أَحْمَدَ بْنِ حَنْبَلٍ وَالدَّارِمِيِّ بِإِسْنَادٍ حَسَنٍ.

HADÎTH (27)

Al-Nawwas Ibn Sam`ân, may Allah be satisfied with him, narrated, "I asked the Messenger of Allah (PBUH) about righteousness and sin and he replied, 'Righteousness is good character and sin is what revolves in your heart and you hate that people would know about it.'" (Muslim).

In a narration of Wâbisah Ibn Ma`bad, may Allah be satisfied with him, (he said that the Prophet) said (to him), "Have you come to ask about righteousness?" (Wâbisah continued,) "I said, 'Yes.' He said, 'Consult your heart. Righteousness is that about which the soul and the heart feel tranquil, and sin is that which wavers in the soul and moves to and fro in the breast even though people may give you their legal opinion (in its favor).'"

(A *hadîth hasan* which I have transmitted from the two *Musnad*s of the two *Imâm*s, Ahmad Ibn Hanbal and Ad-Dârimî, with a good chain of transmitters.

الْحَدِيثُ الثَّامِنُ وَالْعِشْرُونَ

عَنْ أَبِي نَجِيحٍ الْعِرْبَاضِ بْنِ سَارِيَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: وَعَظَنَا رَسُولُ اللَّهِ ﷺ مَوْعِظَةً وَجِلَتْ مِنْهَا الْقُلُوبُ، وَذَرَفَتْ مِنْهَا الْعُيُونُ، فَقُلْنَا: يَا رَسُولَ اللَّهِ، كَأَنَّهَا مَوْعِظَةُ مُوَدِّعٍ، فَأَوْصِنَا. قَالَ: "أُوصِيكُمْ بِتَقْوَى اللَّهِ عَزَّ وَجَلَّ، وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ تَأَمَّرَ عَلَيْكُمْ عَبْدٌ، فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ فَسَيَرَى اخْتِلافاً كَثِيراً. فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ، عَضُّوا عَلَيْهَا بِالنَّوَاجِذِ وَإِيَّاكُمْ وَمُحْدَثَاتِ الأُمُورِ، فَإِنَّ كُلَّ مُحْدَثَةٍ بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلاَلَةٌ، وَكُلَّ ضَلاَلَةٍ فِي النَّارِ". رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ.

HADÎTH (28)

Abû Najî<u>h</u> Al-`Irbâ<u>d</u> Ibn Sâriyah, may Allah be satisfied with him, narrated, "The Messenger of Allah (PBUH) gave us a sermon because of which our hearts were filled with fear and tears came to our eyes. We said, 'O Messenger of Allah, it seems to be a farewell sermon, so counsel us.' He said, 'I counsel you to fear Allah, the Exalted in Might and the Ever-Majestic, and to show absolute obedience even if a slave becomes your leader. Verily he among you who lives (long) will see great controversy, so you must keep to my *Sunnah* and to the *sunnah* (way) of the Rightly-guided Caliphs[1]; clench your teeth on them (i.e., cling to them stubbornly). Beware of the newly invented matters (in the religion), for every invented

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[1] Known in Arabic as "*Al-Khulafâ' Ar-Râshidûn*".

matter is an innovation (*bid`ah*) and every innovation is a (sign of) going astray and every going astray is in Hell-fire.'" (Abû Dâwûd and At-Tirmidhî)

الْحَدِيــثُ التَّاســعِ وَالْعِشْــرُونَ

عَــنْ مُعَاذِ بْنِ جَبَلٍ – رَضِيَ اللَّهُ عَنْهُ – قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِــي سَــفَرٍ فَأَصْبَحْتُ يَوْمًا قَرِيبًا مِنْهُ وَنَحْنُ نَسِيرُ فَقُلْتُ يَا رَسُولَ اللَّهِ أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ وَيُبَاعِدُنِي عَنِ النَّارِ قَالَ: "لَقَدْ سَأَلْتَنِي عَنْ عَظِــيمٍ وَإِنَّــهُ لَيَسِيرٌ عَلَى مَنْ يَسَّرَهُ اللَّهُ عَلَيْهِ تَعْبُدُ اللَّهَ وَلا تُشْرِكْ بِهِ شَيْئًا وَتُقِيمُ الصَّلاةَ وَتُؤْتِي الزَّكَاةَ وَتَصُومُ رَمَضَانَ وَتَحُجُّ الْبَيْتَ ثُمَّ قَالَ أَلا أَدُلُّــكَ عَلَى أَبْوَابِ الْخَيْرِ الصَّوْمُ جُنَّةٌ وَالصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ كَمَا يُطْفِــئُ الْمَــاءُ الــنَّارَ وَصَــلاةُ الرَّجُلِ مِنْ جَوْفِ اللَّيْلِ" قَالَ ثُمَّ تَلا: ﴿**تَــتَجَافَى جُــنُوبُهُمْ عَــنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفاً وَطَمَعاً وَمِمَّا رَزَقْــنَاهُمْ يُنفِقُونَ * فَلاَ تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَــا كَــانُوا يَعْمَلُــونَ**﴾ [السجدة ١٦–١٧] ثُمَّ قَالَ: "أَلا أُخْبِرُكَ بِرَأْسِ الأَمْــرِ كُلِّــهِ وَعَمُــودِهِ وَذِرْوَةِ سَنَامِهِ ؟" قُلْتُ بَلَى يَا رَسُولَ اللَّهِ قَالَ: "رَأْسُ الأَمْــرِ الإِسْلامُ وَعَمُودُهُ الصَّلاةُ وَذِرْوَةُ سَنَامِهِ الْجِهَادُ". ثُمَّ قَالَ: "أَلاَ أُخْبِرُكَ بِمَلاكِ ذَلِكَ كُلِّهِ". قُلْتُ: بَلَى يَا نَبِيَّ اللَّهِ فَأَخَذَ بِلِسَانِهِ وَقَالَ: "كُــفَّ عَلَــيْكَ هَذَا". فَقُلْتُ: يَا نَبِيَّ اللَّهِ وَإِنَّا لَمُؤَاخَذُونَ بِمَا نَتَكَلَّمُ بِهِ ؟ فَقَالَ: "ثَكِلَتْكَ أُمُّكَ يَا مُعَاذُ وَهَلْ يَكُبُّ النَّاسَ فِي النَّارِ عَلَى وُجُوهِهِمْ أَوْ عَلَى مَنَاخِرِهِمْ إِلا حَصَائِدُ أَلْسِنَتِهِمْ".

قَالَ أَبو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

H̲ADÎTH (29)

Mu`âdh Ibn Jabal, may Allah be satisfied with him, narrated, "I was with the Prophet (PBUH) on a journey. One morning, I was near him and I said, 'O Messenger of Allah, tell me about a deed that is liable to admit me to Paradise and keep me away from the Fire.' The Messenger of Allah (PBUH) said, 'You have asked me about a grave thing yet it is easy for him whom Allah, the Exalted in Might and the Ever-Majestic, has made it easy. (It is that) you worship Allah, the Exalted in Might and the Ever-Majestic, associating nothing with Him; perform Prayer; pay *Zakâh*; observe fasting; and perform pilgrimage (to Mecca).' Then he (PBUH) said, 'Would I guide you to the ways of goodness? Fasting is a shield, giving (obligatory and voluntary) charity extinguishes sin as water extinguishes fire, and performing the voluntary night prayer in the last part of night (stands on a similar footing).' Then he (PBUH) recited, *'They slip quietly away from their bed to appeal to their Lord in fear and hope, and they spend (in charity) out of the sustenance that We have bestowed on them. Now no person knows what delights of the eye are kept hidden (in reserve) for them, as a reward for their (good) deeds.*'[1] (Mu`âdh continued,) Then he (PBUH) said, 'Should I inform you about the head and the peak of the whole matter?' I said, 'Yes indeed, O Messenger of Allah!' He said, 'The head of the matter is Islam and its

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[1] *Qur'ân*: 32: 16-17.

peak is *jihâd*.' After that he (PBUH) said, 'Should I inform you how to be in command of all this?' I said, 'Yes indeed, O Prophet of Allah!" He caught his tongue and said, 'Withhold this.' I said, 'Shall we be called to account for what we say, O Prophet of Allah?' He said, 'May your mother be deprived of you, O Mu`âdh! Does anything other than the tongue drag people in Hell-fire?'" (At-Tirmidhî)

الْحَدِيثُ الثَّلاَثُونَ

عَنْ أَبِي ثَعْلَبَةَ الْخُشَنِيِّ جُرْثُومِ بْنِ نَاشِرٍ - رَضِيَ اللَّهُ عَنْهُ - عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: "إِنَّ اللَّهَ تَعَالَى فَرَضَ فَرَائِضَ فَلاَ تُضَيِّعُوهَا، وَحَدَّ حُدُوداً فَلاَ تَعْتَدُوهَا، وَحَرَّمَ أَشْيَاءَ فَلاَ تَنْتَهِكُوهَا، وَسَكَتَ عَنْ أَشْيَاءَ رَحْمَةً لَكُمْ غَيْرَ نِسْيَانٍ فَلاَ تَبْحَثُوا عَنْهَا". رَوَاهُ الدَّارَقُطْنِيُّ.

HADÎTH (30)

Abû Tha`labah Al-Khushanî Jurthûm Ibn Nâshir, may Allah be satisfied with him, narrated that the Messenger of Allah (PBUH) said, "Almighty Allah has laid down (religious) duties, so do not neglect them; He has set boundaries, so do not overstep them; He has prohibited certain things, so do not violate them; and He was silent about certain some things - out of compassion for you, not forgetfulness - so do not seek after them." (Ad-Dâruqutnî)

الْحَدِيثُ الْحَادِي وَالثَّلاَثُونَ

عَنْ أَبِي الْعَبَّاسِ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ - رَضِيَ اللَّهُ عَنْهُ -

قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ دُلَّنِي عَلَى عَمَلٍ إِذَا عَمِلْتَهُ أَحَبَّنِي اللَّهُ، وَأَحَبَّنِي النَّاسُ. فَقَالَ: "ازْهَدْ فِي الدُّنْيَا يُحِبَّكَ اللَّهُ، وَازْهَدْ فِيمَا عِنْدَ النَّاسِ يُحِبَّكَ النَّاسُ". رَوَاهُ ابْنُ مَاجَه.

HADÎTH (31)

Abul-`Abbâs Sahl Ibn Sa`d As-Sa`idî, may Allah be satisfied with him, narrated, "A man came to the Prophet (PBUH) and said, 'O Messenger of Allah, direct me to an act which, if I do it, (will be a virtue by which) Allah will love me and people will love me.' He said, 'Renounce worldly life and Allah will love you, and renounce what people possess and people will love you.'" (Ibn Mâjah).

الْحَدِيثُ الثَّانِي وَالثَّلاَثُونَ

عَنْ أَبِي سَعِيدٍ سَعْدِ بْنِ مَالِكِ بْنِ سِنَانٍ الْخُدْرِيِّ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: "لاَ ضَرَرَ وَلاَ ضِرَارَ".

حَدِيثٌ حَسَنٌ، رَوَاهُ ابْنُ مَاجَه وَالدَّارَقُطْنِيُّ وَغَيْرُهُمَا مُسْنَداً.

HADÎTH (32)

Abû Sa`id Sa`d Ibn Mâlik Ibn Sinân Al-Khudrî, may Allah be satisfied with him, narrated that the Messenger of Allah (PBUH) said, "There should be neither harming nor reciprocationzof harm."

(A *hadîth hasan* related by Ibn Mâjah, Ad-Dâruq ıtnî, and others and ranked as *musnad*.)

الْحَدِيـثُ الثَّالِـثُ وَالثَّلاَثُـونَ

عَـنْ ابْنِ عَبَّاسٍ – رَضِيَ اللَّهُ عَنْهُمَا – أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: "لَـوْ يُعْطَى النَّاسُ بِدَعْوَاهُمْ، لاَدَّعَى رِجَالٌ أَمْوَالَ قَوْمٍ وَدِمَاءَهُمْ ؛ لَكِنِ الْبَيِّنَةُ عَلَى الْمُدَّعِي، وَالْيَمِينُ عَلَى مَنْ أَنْكَرَ".

حَدِيثٌ حَسَنٌ، رَوَاهُ الْبَيْهَقِيُّ وَغَيْرُهُ هَكَذَا وَبَعْضُهُ فِي الصَّحِيحَيْنِ.

HADÎTH (33)

Ibn `Abbas, may Allah be satisfied with him, narrated that the Messenger of Allah (PBUH) said, “Were people to be given in accordance with their claims, men would claim the fortunes and blood (i.e., lives) of (other) people, but the onus of proof is on the claimant and the taking of an oath is incumbent upon him who denies.”

(A *hadîth hasan* related by Al-Bayhaqî and others in this from, and part of it is in the two *Sahîh*s[1].)

الْحَدِيـثُ الرَّابِـعُ وَالثَّلاَثُـونَ

عَـنْ أَبِي سَعِيدٍ الْخُدْرِيِّ – رَضِيَ اللَّهُ عَنْهُ – قَالَ: سَمِعْتُ رَسُولَ اللَّـهِ ﷺ يَقُـولُ: "مَـنْ رَأَى مِنْكُمْ مُنْكَراً فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الإِيمَانِ". رَوَاهُ مُسْلِمٌ.

HADÎTH (34)

Abû Sa`îd Al-Khudrî, may Allah be satisfied with him, narrated, “I heard the Messenger of Allah

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[1] i.e., *Sahîhul-Bukharî* and *Sahîh Muslim*.

(PBUH) saying, 'Whosoever of you sees an evil action, let him change it with his hand; and if he is not able to do so, then with his tongue; and if he is not able to do so, then with his heart, and that is the weakest of faith.'" (Muslim)

الْحَدِيثُ الْخَامِسُ وَالثَّلاَثُونَ

عَنْ أَبِي هُرَيْرَةَ – رَضِيَ اللَّهُ عَنْهُ – قَالَ: قَالَ رَسُولُ اللهِ ﷺ: "لاَ تَحَاسَدُوا، وَلاَ تَنَاجَشُوا، وَلاَ تَبَاغَضُوا، وَلاَ تَدَابَرُوا وَلاَ يَبِعْ بَعْضُكُمْ عَلَى بيعِ بَعْضٍ، وَكُونُوا عِبَادَ اللهِ إِخْوَاناً، الْمُسْلِمُ أَخُو الْمُسْلِمِ، لاَ يَظْلِمُهُ وَلاَ يَخْذُلُهُ، وَلاَ يَحْقِرُهُ، التَّقْوَى هَهُنَا، وَيُشِيرُ إِلَى صَدْرِهِ، ثَلاَثَ مَرَّاتٍ، بِحَسْبِ امْرِىءٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ، كُلُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ دَمُهُ وَمَالُهُ وَعِرْضُهُ". أَخْرَجَهُ مُسْلِمٌ.

HADÎTH (35)

Abû Hurayrah, may Allah be satisfied with him, narrated, "The Messenger of Allah (PBUH) said, 'Do not envy one another, do not outbid one another[1], do not bear aversion against one another, do not turn away from one another, one of you should not enter into a transaction when another has already entered into it; and be fellow brothers and servants of Allah. A Muslim is the brother of another Muslim; he should not wrong him, desert him, or despise him. Piety is in here,' pointing three times to his chest.

[1] i.e., by raising the price against one another so that a seller can deceive a would-be buyer.

(Then the Prophet continued,) ‘Despising one’s Muslim brother is enough evil for any Muslim to do. The whole of a Muslim for another Muslim is inviolable: his blood, his property, and his honor.’” (Muslim)

الْحَدِيــثُ السَّــادِسُ وَالثَّلاَثُــونَ

عَــنْ أَبِي هُرَيْرَةَ – رَضِيَ اللَّهُ عَنْهُ – قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "مَــنْ نَفَّسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرَبِ الدُّنْيَا، نَفَّسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُــرَبِ يَــوْمِ الْقِيَامَةِ. وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ يَسَّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالآخِرَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالآخِرَةِ وَاللَّهُ فِي عَوْنِ الْعَــبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ. وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ. وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ، يَــتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارَسُونَهُ بَيْنَهُمْ إِلا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَغَشِيَتْهُمُ الرَّحْمَةُ وَحَفَّتْهُمُ الْمَلائِكَةُ وذكرهم الله فيمن عنده. وَمَنْ بَطَّأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ". رَوَاهُ مُسْلِمٌ بِهَذَا اللَّفْظِ.

HADÎTH (36)

Abû Hurayrah, may Allah be satisfied with him, narrated, “The Messenger of Allah (PBUH) said, ‘Whosoever removes a worldly grief from a believer, Allah will remove from him one of the griefs of the Day of Resurrection. Whosoever alleviates (the lot of) a needy person, Allah will alleviate (his lot) in this world and the next. Whosoever shields a Muslim, Allah will shield him in this world and the next. Allah will aid a servant (of His) so long as the

servant aids his brother. Whosoever follows a path to seek knowledge therein, Allah will make easy for him a path to Paradise. No people gather together in one of the houses of Allah, reciting the Book of Allah and studying it among themselves, without tranquility descending upon them, mercy enveloping them, the angels surrounding them, and Allah making mention of them amongst those who are with Him. Whosoever is slowed down[1] by his actions will not be hastened forward by his lineage.'"

(It was related by Muslim in these words.)

الْحَدِيثُ السَّابِعُ وَالثَّلاثُونَ

عَنِ ابْنِ عَبّاسٍ - رَضِيَ اللهُ عَنْهُمَا - عَنِ النَّبِيِّ ﷺ فِيمَا يَرْوِي عَنْ رَبِّهِ عَزَّ وَجَلَّ قَالَ: "إِنَّ اللَّهَ كَتَبَ الحَسَنَاتِ وَالسَّيِّئَاتِ، ثُمَّ بَيَّنَ ذَلِكَ: فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً، فَإِنْ هُوَ هَمَّ بِهَا وَعَمِلَهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِمائَةِ ضِعْفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ، وَمَنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةً كَامِلَةً، فَإِنْ هُوَ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللَّهُ عَلَيْهِ سَيِّئَةً وَاحِدَةً". رَوَاهُ الْبُخَارِيُّ.

HADÎTH (37)

Ibn `Abbâs, may Allah be satisfied with him, narrated that the Prophet (PBUH) related (the following) from his Lord, the Exalted in Might and

[1] i.e., on his path to Paradise.

the Ever-Majestic: “Allah ordered (the angels appointed over you) that the good and the bad deeds be recorded, and He then showed (the way) how (to record each, as follows:) He who has intended to do a good deed and has not done it, Allah records it with Himself as a full good deed, but if he has intended to do it and has done it, Allah records it with Himself as from ten good deeds to seven hundred times, or many times over. But if he has intended to do a bad deed and has not done it, Allah records it with Himself as a full good deed, but if he has intended to do it and has done it, Allah records it as one bad deed.” (Al-Bukhârî)

الْحَدِيثُ الثَّامِنُ وَالثَّلاَثُونَ

عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ: قَالَ رَسُولُ اللهِ ﷺ: "إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى قَالَ: مَنْ عَادَى لِي وَلِيّاً فَقَدْ آذَنْتُهُ بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ، وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ، فَإِذَا أَحْبَبْتُهُ: كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَإِنْ سَأَلَنِي لأُعْطِيَنَّهُ، وَلَئِنِ اسْتَعَاذَنِي لأُعِيذَنَّهُ، وَمَا تَرَدَّدْتُ عَنْ شَيْءٍ أَنَا فَاعِلُهُ تَرَدُّدِي عَنْ نَفْسِ الْمُؤْمِنِ، يَكْرَهُ الْمَوْتَ وَأَنَا أَكْرَهُ مَسَاءَتَهُ". رَوَاهُ الْبُخَارِيُّ.

HADÎTH (38)

Abû Hurayrah, may Allah be satisfied with him, narrated, “The Messenger of Allah (PBUH) said,

'Allah, Blessed and Glorified be He, said, 'I will declare war against him who shows hostility to a pious worshiper of Mine. And the most beloved things with which My servant draws near to Me is what I have enjoined upon him. My (devout) servant keeps on coming closer to Me through performing the voluntary acts of worship (in addition to what is obligatory) until I love him. When I love him, I become (the sense of) hearing with which he hears, (the sense of) sight with which he sees, the hand with which he grips, and the leg with which he walks; and if he asks Me (for anything) I will surely give (it) to him, and if he asks for My Refuge I will surely grant him refuge; and I do not hesitate to do anything as I hesitate to take the soul of a believer, for he hates death, and I hate to disappoint him.'" (Al-Bukhârî)

الْحَدِيثُ التَّاسِعُ وَالثَّلَاثُونَ

عَنْ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: "إِنَّ اللَّهَ تَجَاوَزَ لِي عَنْ أُمَّتِي الْخَطَأَ، وَالنِّسْيَانَ، وَمَا اسْتُكْرِهُوا عَلَيْهِ".

حَدِيثٌ حَسَنٌ رَوَاهُ ابْنُ مَاجَه وَالْبَيْهَقِيُّ وَغَيْرُهُمَا.

HADÎTH (39)

Ibn `Abbâs, may Allah be satisfied with him, narrated that the Messenger of Allah (PBUH) said, "Allah has pardoned for me my people for (their) mistakes and (their) forgetfulness and for what they have done under duress." (A *hadîth hasan* related by Ibn Mâjah, Al-Bayhaqî, and other)

الْحَديــثُ الأَرْبَعُــونَ

عَنِ عَبْدِ اللهِ بْنِ عُمَرَ - رضِيَ اللهُ عَنْهُما - قَالَ: أَخَذَ رَسُولُ اللهِ ﷺ بِمَنْكِبِي فَقَالَ: "كُنْ فِي الدّنْيا كَأَنّكَ غَرِيبٌ أَوْ عابِرُ سَبيلٍ". وَكانَ ابْنُ عُمر يَقُولُ: "إِذا أَمْسَيْتَ فَلاَ تَنْتَظِرِ الصَّبَاحَ، وَإِذَا أَصْبَحْتَ فَلاَ تَنْتَظِرِ المَساءَ، وَخُذْ مِنْ صِحَّتِكَ لِمَرَضِكَ وَمِنْ حَيَاتِكَ لِمَوْتِكَ". رَوَاهُ الْبُخَارِيُّ.

HADÎTH (40)

`Abdullâh Ibn `Umar, may Allah be satisfied with him, narrated, "The Messenger of Allah (PBUH) took hold of my shoulder and said, 'Be in this worldly life as if you were a stranger or a traveler.'"

(The sub-narrator added that) Ibn `Umar used to say, "If you survive until the evening do not expect to be alive in the morning, and if you survive until the morning do not expect to be alive in the evening, and take from your health for your sickness and from your life for your death." (Al-Bukhârî)

الْحَديــثُ الْحَــادِي وَالأَرْبَعُــونَ

عَنْ أَبِي مُحَمَّدٍ عَبْدِ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "لاَ يُؤْمِنُ أَحَدُكُمْ حَتَّى يَكُونَ هَوَاهُ تَبَعاً لِمَا جِئْتُ بِهِ". حَدِيثٌ حَسَنٌ صَحِيحٌ رَوَيْنَاهُ فِي كِتَابِ الْحُجَّةِ بِإِسْنَادٍ صَحِيحٍ.

HADÎTH (41)

Abû Muhammad `Abdullâh Ibn `Amr Ibnul-`âs, may Allah be satisfied with him, narrated, "The Messenger of Allah (PBUH) said, 'None of you (truly) believes until his inclination is in accordance with

what I have brought.'" (A *hadîth hasan sahîh*) which we have transmitted from *Kitâbul-Hujjah*[1] with an authentic chain of transmitters.)

الْحَدِيــثُ الثَّانـــي وَالأَرْبَعُــونَ

عَــنْ أَنسٍ – رَضِيَ اللَّهُ عَنْهُ – قَالَ: سَمِعْتُ رَسُولَ اللَّه ﷺ يَقُولُ: "قَالَ اللَّهُ تَعَالَى: يَا ابْنَ آدَمْ، إِنَّكَ مَا دَعَوْتَنِي وَرَجَوْتَنِي، غَفَرْتُ لَكَ عَلَى مَــا كَــانَ مِــنْكَ وَلاَ أُبَالِي. يَا ابْنَ آدَمْ، لَوْ بَلَغَتْ ذُنُوبُكَ عَنَانَ السَّمَاءِ ثُمَّ اسْتَغْفَرْتَنِي، غَفَرْتُ لَكَ. يَا ابْنَ آدَمْ، إِنَّكَ لَوْ آتَيْتَنِي بِقُرَابِ الأَرْضِ خَطَايَا ثُمَّ لَقِيْتَنِي لاَ تُشْرِكُ بِي شَيْئاً، لأَتَيْتُكَ بِقُرَابِهَا مَغْفِرَةً".

رَوَاهُ التِّرْمِذِيُّ وَقَالَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

HADÎTH (42)

Anas, may Allah be satisfied with him, narrated, "I heard the Messenger of Allah (PBUH) saying, 'Almighty Allah said, 'O son of Adam, so long as you call upon Me and adjure Me, I shall forgive you for what you have done, and I shall not mind. O son of Adam, were your sins to reach the clouds of the sky and were you then to ask Me for forgiveness, I would forgive you. O son of Adam, were you to come to Me with sins as great as the earth and were you then to face Me, ascribing no partner to Me, I would bring you forgiveness nearly as great as it is (i.e., as great as the earth is).'" (It was related by At-Tirmidhî, who classified it as a *hadîth hasan sahîh*.)

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[1] This is a book of Abul-Qâsim Ismâ`îl Ibn Muhammad Al-Asfahânî (d. 535 A.H.).

Glossary

(PBUH): A formula literally meaning "Peace be upon him," and it is specified to be put in this form only when referring to Prophet Muhammad.

**`asr:** Literally meaning "afternoon" and usually used with "Prayer" as "The `*Asr* Prayer" to refer to the prayer whose due time starts with the afternoon.

fajr: Literally meaning "dawn" and usually used with "Prayer" as "The *Fajr* Prayer" to refer to the prayer whose due time starts at dawn.

hadîth hasan sahîh: It literally means "agreeable, authentic *hadîth*".

hadîth hasan: Though it literally means "good *hadîth*," it can be technically translated as "agreeable *hadîth*," and it belongs to the accepted group of *hadîth*s (mostly comprising agreeable and authentic *hadîth*s).

hadîth musnad: A *hadîth* is graded as *musnad* when it is narrated with a complete chain of transmitters from the narrator to the Prophet himself.

hadîth: Any of the statements of the Prophet ﷺ, i.e., his sayings, deeds, and approvals, etc.

imâm: Often rendered as "leader".

îmân: Generally rendered as religious belief or faith, and sometimes the Arabic word is retained, being a fundamental term in Islam.

***`ishâ'*:** Literally meaning "night" and usually used with "Prayer" as "The `*Ishâ'* Prayer" to refer to the prayer whose due time starts at night about twenty-three minutes after sunset.

jihâd: Fighting in the cause of Allah or any kind of effort exerted for keeping Allah's Word superior. It is regarded as one of the pillars of Islam.

khamr: Any intoxicant is included in the general Arabic term *khamr'*.

maghrib: Literally meaning "sunset" and usually used with "Prayer" as "The *Maghrib* Prayer" to refer to the prayer whose due time starts at sunset.

musnad: Collections of *hadîths* arranged not in accordance with the subject matter but under the name of the person who transmitted them from the Prophet ﷺ.

rak`ah: Unit of prayer.

sahîh: The word *sahîh* literally means "authentic" or "sound"; and it is sometimes connected to the names of the books mainly containing collections of authentic *hadîths* such as the Two *Sahîhs* of Al-Bukhârî and Muslim where there are the most authentic versions of *hadîths*.

sunnah: The original meaning of the word is "way" or "path to be followed," but it is used as a technical term for all the authentically transmitted words, actions, and sanctions of the Prophet ﷺ.

tahlîlah: To say *Lâ ilâha ill Allah* (There is no god but Allah).

tahmîdah: To say *Al-hamdu lillâh* (Praise be to Allah).

takbîrah: To say *Allâhu akbar* (Allah is Greatest).

tasbîhah: To say *Subhan Allâh* ("Glory be to Allah" or "How far Allah is from imperfection").

ummah: This word is usually translated as "nation" yet it is used here in its Arabic form as its meaning is capable of more than that. For, it refers to the nation of Prophet Muhammad ﷺ in all times and places as well as to those who believe in him from among jinns or even the inhabitants of any other planet.

zakâh: Often rendered as "alms tax" or "poor due". It is one of the pillars of Islam observed by paying a tax levied on a Muslim's wealth and distributed among the poor.

zuhr: Literally meaning "noon" and usually used with "Prayer" as "The *Zuhr* Prayer" to refer to the prayer whose due time starts at noon.